A TRYALL OF FAITH:

BY

THE TOVCH-STONE OF THE GOSPEL, THE WORD OF FAITH.

WHEREBY

CHRISTIANS MAY discerne whether or no, they have a saving FAITH,

First preached in the Parish-Church of S^t^ *Nic. Col. Abby* London, by WILLIAM CHIBALD Pastor there; and now *published for the further benefit of his* Congregation, *and all others that confesse with their mouth the* LORD IESVS, *and with their heart beleeve on him unto Salvation.*

1. THES. 5. 21.

Try all things: hold fast that which is good.

LONDON,
Printed by *G. P.* for *Samuel Man*; and are to be sold in *Paul Church-yard*, at the Signe of the Swanne, 1622.

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TO

THE RIGHT WORSHIPFVLL,

D. LANGTON, D. of Divinitie, and Preſident of *Magdalen* Colledge in *Oxford*, and to all the Fellowes *and Students of that worthy* SOCIETIE.

Right Worſhipfull and worthy,

TO dedicate Books, ſpecially ſuch as concern the Goſpell, is both ancient, common, and commendable, in the Churches of Chriſt. The ends thereof are, the Authors ſhewing reſpect to the Patron, and the Patrons giving countenance to the Authors Work: Luk. 1. 1, 2, 3, 4.

and the meane to attaine unto both theſe ends, is relation in ſome kinde or degree betwixt them both. In which reſpect, having penned a Treatiſe concerning the Faith of the Goſpell, and upon requeſt printed it, I made bold to dedicate it unto your Worſhips, as beeing the fitteſt perſons to bee Patrons thereof; not onely becauſe you were the firſt in my conſultation, and the laſt in my reſolution about the dedicating of it; but alſo, and chiefly, in reſpect of ſome relation betwixt your Worſhips, and the matter and Author of the Booke. In reſpect of the matter, I preſumed you would countenance it, becauſe the Subiect thereof, is generally a point of Divinitie, whereof ſome of you are Doctors, many Batchelors, moſt Prea-

Preachers, and all Students (I hope) more or leſſe, ſpecially it is that point of Divinity that is Faith in Chriſt, which (as Proteſtants) you all profeſſe; and more particularly it concernes that point of Faith that is Tryall, which (as Chriſtians) I truſt you doe all practiſe. In regard of the Author likewiſe, I thought you would protect it, becauſe as hee is now a Miniſter of the Church, ſo was he once a Student and member of your Houſe. Vouchſafe therefore, I pray you the Head and Superiour members, to looke downe upon an inferiour part of your body, bending it ſelfe to doe you reverence and obeyſance. Amongſt you I received the firſt ſeeds of Divinitie; unto you therefore I offer the firſt fruits of

my Miniſterie for the Preſſe, not doubting but that you will taſte, reliſh, and well digeſt the ſame. My purpoſe herein is, not to reade you a Lecture of what you know not: but to render you ſome account of that little I know in this point, which may be a Remembrancer unto you of what you haue already learned. Neither yet do I tender it, becauſe I thinke, it doth in it ſelfe deſerue, to be a Preſent, but that it may in time ſerue to bee a Preſident unto others, who may teſtifie the like duty, upon the like occaſion. In hope of your free fauour herein, I humbly ſubmit my Tryal of Faith, *to your Tryall and Cenſure; and heartily commit your perſons, and ſtudies, to the protection, & direction of God, who giue unto you all, the*

the comforts of a ſaving Faith in this life, and the end thereof, at the end of this life, by Ieſus Chriſt.

From my houſe in Old-Fiſh-ſtreet, London. April 20. 1622.

Your Worſhips in all Chriſtian duty at your ſervice,

W. C.

TO

TO ALL MY LOVING NEIGHBOVRS, THE Inhabitants of the Parish of S^t *Nic. Col. Abby* in Old-Fish-street, London: *W. C.* their Pastor wisheth that they may be kept, by the power of GOD, through faith unto Salvation, by IESVS CHRIST.

Beloued in CHRIST:



VT of the second Epistle to the *Corinthians*, the thirteenth Chapter and fifth Verse, I haue taught you to *try your Faith*, by Reasons I haue exhorted you vnto it, and by Rules I haue directed you in it; many things were propounded for that end, and it is some time since they were deliuered: wherefore fearing the frailety of your memories to retaine many things long, and fore-seeing the hurt that might ensue by the forgetting of them; I haue thought good to adde vnto

vnto the preaching of the point in your eares, the presenting of it printed before your eyes, to the end you may more readily remember that you haue heard, more cleerely vnderstand that which you doe remember, and more conscionably practise that which you vnderstand in this point. I desire no requitall, but loue, paines, and conscience: Your loue in accepting, for mine in giuing; your paines in reading, for mine in writing; and your conscience in practising, for mine in teaching; that you may haue profit by me, and I comfort in you. The Lord blesse the reading of this Treatise, and hearing of my Sermons, and your partaking in all other my ministeriall duties, so to his glory, and your good, that I may bee able to *giue vp my account of you to God with ioy and not with griefe, and to present you a chaste Virgin vnto your Spouse Iesus Christ*, in whom, I rest

*Heb.*13.17.

2.*Cor.*11.2.

Yours, and the Lords
vnworthy seruant,

W. C.

THE PREFACE.

The Preface containing chiefly an opening of one Text of Scripture, that gaue occasion to the writing of this Treatise, and which is also one of the principall grounds of the doctrine taught therein.

BEcause men are loth to bee deceiued in the things of the world, therefore doe they trie before they trust: For they try their Gold by waight and touch, before they take it, because all is not Gold that glisters. Now if in ciuill things, tryall be so good, to preuent losse by being deceiued; then in spirituall matters it is most needfull, because in them it is both most easie, and also most dangerous to be deceiued.

Among other spirituall things the gifts and graces of the Spirit are to bee tryed, because euery gift is not a sauing grace; and amongst other

other gifts and graces of the Spirit, our faith is to be tried, because euery faith is not a saving faith, as shall be proued hereafter. For Satan,
2. Cor. 11.14. *who by his fall, is* become an angell of darknesse, can transforme himselfe into an Angel of light; *not to be one, but to seeme to be one, to the end hee may deceiue: therefore much more can hee by the same his subtill power, transforme that faith, which is but an historicall faith, and which euery member of the Church militant hath; yea, which himself*
Iam. 2.19. *hath, into a saving faith; not to bee it, but to make it seeme to be it, to the end hee may deceiue them that haue it, with a presumption of saluation without any true ground.*

For this, and other like causes, I thought it needfull and profitable to teach my Congregation to try their faith: and because the Gospel, which is the Word of faith, *and which*
Rom. 8.8. 1. Ioh. 3.23. *doth* command it, *is the best meanes, to direct vs in this triall, and to perswade the conscience thereunto. Therfore did I make choyce of a Text, that is a part of the Gospell, to preach on, that doth earnestly exhort vnto it: and it is written in* 2. Cor. 13. 5. *in these words:* Examine your selues whether you be in the faith; proue your owne selues.

In handling of this portion of Scripture, I propounded these foure things: 1. *I shewed the coherence of the words, which wee call the*

Con-

Context: 2. I declared the ſumme and parts, with the circumſtances of the ſame, which is tearmed the Analyſis: 3. I delivered the ſenſe, by interpreting the words and phraſes. And laſtly, I propounded and proſecuted the doctrines.

Touching the firſt, I take the coherence twofold, generall, and ſpeciall. Generall, as it agrees with the matter handled in the three Chapters immediatly going before, and it is thus: Becauſe the reports of the meanenesſe of a Preachers calling and gifts, are a likely meanes to diſgrace his preaching, and the doctrine he delivers: therefore S. Paul having by his preaching converted many to the faith in Corinth; *the Divell labours to hinder the progreſſe of his Miniſterie, by raiſing up ſome to report of him, either that he was no Apoſtle of Ieſus Chriſt, becauſe hee was not called by him immediatly while hee lived on the earth, as the other twelve were; or that he was no ſcholler, becauſe he uſed no vaine oſtentation of humane learning in his Sermons, or that he was but a meane man, becauſe hee lived in no outward port and pompe in the world, as did the Scribes and Phariſes: by theſe or the like ſlanders many weake Chriſtians being ſeduced, and* Pauls *Miniſterie alſo traduced by the ſame: upon the hearing of it, he doth by many arguments in the* 10, 11,

11, and 12. Chapters maintaine his Apoſtleſhip, and having at large formerly proceeded in his inſt defence, he doth in this 13. Chapter conclude his whole diſcourſe of it.

The ſpeciall dependance is after this manner: Many of the Corinthian Chriſtians being by falſe ſuggeſtions brought to thinke meanely of Paul, and to doubt of the efficacie of his Apoſtleſhip, they are ſo bold with him, as to demand a prooſe of Chriſt ſpeaking in him, chap. 13. verſ. 3. For anſwer hereunto, firſt in the 3. and 4. verſes, he doth peremptorily affirme, that Chriſts power was not weake in him, but mighty towards them, viz. by his Miniſtery. Secondly, he ſhewes them how they may finde a direct prooſe of Chriſts power in his Miniſterie, viz. if they do but examine themſelues, whether they be in the Faith or no, verſ. 5. intimating thereby, that if they doe but examine themſelues, whether they bee in the Faith, they ſhall find themſelues to bee in the Faith; and by finding themſelues to bee in the Faith, they ſhall find Chriſt to haue beene in him, becauſe by Chriſts power on his Miniſtery, they had beene begotten thereunto. And ſo much of the Coherence of the words, by which the Reader may diſcerne the drift of the Apoſtle in them; from whence (beſides the principall Doctrine of the Text, which I re-

ſerue

ſerue to be handled at large in the Treatiſe following) I thinke it proper to obſerue two ſenerall duties both for Preachers and Hearers.

Doctrines from the Coherence. Preachers Dutie.

1. *Preachers are hence taught from the Coherence, not to ſtagger, if they heare their Miniſtery cenſured, to be weake and fruitleſs; yea happely queſtioned, whether a lawful Miniſtery or not, euen by them, whom (through Gods bleſſing) they haue begotten to the Faith, or confirmed therein; ſeeing* Paul *an Apoſtle, wat no better vſed of the* Corinthians, *his Hearers, eſpecially if they ſhall withall well conſider, that Hearers now, are men aſwell as the* Corinthians *then, and that the diuell now deſires to hinder the ſucceſſe of the Goſpel, as much as euer hee did, and hath ſtill as good hope to diſgrace preaching, by the diſgrace of Preachers as euer he had.*

2. *If it be their lot, to haue their Miniſtery, and Sermons ſo cenſured, and thereby themſelues ſo diſgraced; then to learne by S.* Paules *example, to bee able, and ready to maintaine the ſame by a iuſt defence. And for that end to direct their Hearers, how they may finde ſome arguments to iuſtifie the ſufficiencie of their Miniſtery, by the workes of knowledge, beleefe, ſauing Faith, repentance, loue, patience, and the like in themſelues or others: to the end, that they may thereby, either be fully ſatisfied, or left without excuſe, if*

if they shall wittingly shut their mouthes, and not confesse, or their eyes and not see, the power of Gods ordinance among them.

These points, if they were well known and marked by many Ministers, they would not be so soone weary of painfull preaching, nor so forward to leave their pastorall charge, vpon such discontentments, especially if they did well lay to heart, not onely the example of Paul, who was not moued vpon this disgrace to leave the Corinthians; but also the commandement of God deliuered by the Apostle, which is, That the seruant of the Lord must not striue, but bee gentle vnto all men, apt to teach, patient in meeknes, instructing those that oppose themselues, if God peraduenture will giue them repentance, to the acknowledging of the Truth.

2. Tim. 2. 25.

Hearers also, and ordinary Christians may hence learne their duty:

Hearers Duty.

1. *To examine themselues of the fruit and effect of the Sermons of their owne Pastors and Preachers, and to try themselues, if thereby happely, knowledge, and beleefe, repentance and faith in Christ, with other graces, haue beene wrought in them, that so they may either iustifie Gods ordinance in its sufficiencie, for their present comfort, or condemn themselues for their owne slacknesse and vnprofici-*

proficiencie for their future amendment.

2. If by examination they shall find the Ministery of their Preachers to haue beene effectuall among them, by the worke of the fore-named, and other like Christian graces: then thereupon to conclude infallibly, that the Lord Iesus hath beene in their Preachers; his power hath beene seene in their weakenesse, his blessing hath beene vpon their Sermons, whereby they may safely conclude, that God hath set his seale to their calling and gifts, and thereby approoued them, not only as a lawfull, but as a powerfull Ministery. 1. Cor. 9. 2.

These points, had they beene well vnderstood, and weighed by our brethren and Countrymen that are gone from England to the Low-countries; from London to Amsterdam, for a lawfull Ministery, (as they pretend) they might haue saued themselues a great deale of trouble and expence in their remooue. For if Paul in his time, by willing the Corinthians to examine themselues, whether they were in the Faith, did purpose, they should by that examination, find themselues to be in the Faith, to the end he might thereby allédge a good argument, to proone the efficacie of his Ministery by Christs power, working through it: Faith in them: then in those dayes those Christians, that by examination find, that the Ministery of the Church of England hath

wrought Faith in them, (I say) they may see, and they must acknowledge it, a sound argument to proue the lawfulnesse and efficacie of our Ministery here; or else the Apostles direction and exhortation were to no purpose.

There be many that are gone on pilgrimage from England to Amsterdam, to look for Christs Church, I wonder, whether or no, they had a saving Faith, when they went from vs to them, and what they will answere to this question: will they say, no? then (say I) it is well they are gone, and that we are fairely rid of them. But it is impossible they should deny it: for how can they, who pretend such zeale for Gods glory, in leaving their Country, calling & friends, to enioy Christs kingdom, (as they vse to speake) and to line vnder a lawfull Ministery, to iudge and speake so meanely of themselues, that they haue not a saning Faith? What will they say then? will they affirme, they had a saning Faith when they departed? then (say I) it was very ill done, to goe away from their Mother-Church, the Ministery whereof had begotten them to the Faith. For if they had the Faith, then was it wrought in them by the Ministery of the Church of England; if so, then was that Ministery powerfull in them; and then was Christs power in it; then was it Christs owne ordinance, and why then did they go from hence thither for it? And so much

much briefly for the coherence of the words, and the collecting and applying of that which is observeable out of the same for our instruction.

The second thing propounded in opening of the Text, was, to shew the summe and parts thereof. 2

The summe is an exhortation; and in the exhortation, an argument, to prooue the power and efficacie of Pauls Ministery among the Corinthians, namely, because by Gods blessing thereon, they had beene turned from Heathenisme and infidelity, to the Christian Faith; which (saith he) they shall easily discerne, if they do but examine themselues whether they be in the Faith.

The parts of the exhortation are three:
1. The person exhorting, Paul.
2. The persons exhorted, the beloouing Corinthians.
3. The duty or action to which they are exhorted; set downe by two words, examine and prooue; amplified by the Obiect, their Faith, or whether they were in the Faith, or no.

Come we now to expound and interpret the Text, which was the third thing promised, and shal be done, by answering certaine questions; and the questions shall bee propounded first touching the simple words of the Text. 2. Con-

cerning the compound phraſes that are framed of two or more words together, by my anſwer whereunto the ſenſe and meaning may appeare, and may eaſily be underſtood.

The ſimple words are three, namely, examine, prove, Faith, which are to be diſtinguiſhed into three queſtions, whereof the firſt is this:

1. Queſtion. What it is to *examine* here?

For anſwer whereunto I ſay, that though it bee not hard for Engliſhmen to conceive what is meant by this word examin, namely, to make proofe or tryall of our ſelues in ſome thing: yet becauſe the Originall Greeke word is not alwaies in the New Teſtament ſo tranſlated, nor vſed in the ſame ſenſe for the ſame kind of Tryall; therefore do I thinke it needfull to ſay a little more of the propriety of the word, becauſe it will ſerue for the better vnderſtanding not onely of this Text, but of other alſo in the New Teſtament where it is vſed.

I would haue the Reader therefore to know, that the word in the Originall, is ſometimes taken in the beſt ſenſe, for a good tryall, and ſometimes in the worſt, for a bad one, according to the circumſtances of the Text where it is vſed, and the good or bad meanes and end of that tryall.

In the worſt, when it is vſed for a bad tryal,

it

it is in our English Tongue properly called tempting; and tempting, is an vsing of some euill meanes, to effect an euill end, (that is) to try if thereby men will be perswaded to doe that which is euill: and so was Christ led by the Spirit into the wildernesse, to be tempted of the Divell, that is, to bee tryed by those meanes he then vsed, if happely hee might bee perswaded to sin, and do that which is evill. Now this kind of tryal is not vsed in this text, because tryall by temptation is alwayes exercised about that which is euill on the tempters part, and is forbidden in the Word; but tryall by examination mentioned in the Text, is occupied about that which is good, namely, their Faith, and it is commanded therein. Mat. 4.1.

In a good sense, when it is understood of a lawfull tryall, it is an vsing of some lawfull meanes, to effect a good purpose, namely, to try if by those meanes we may know the nature and condition of the persons, or things that we try, whether they be, or no, or be good or no, or be so good as we expect or no; to the end we may accordingly approoue or disallow them: and so the Angell or Pastor of the Church of Ephesus is sayd to try or examine those that said they were Apostles, and were not, namely, by examining through the Word, their Doctrine they preached, and the liues which they led; that by these fruites hee Reuel. 2.2. Mat. 7.20.

might know them, *and* discerne them, *not to be Apostles indeed. And such a tryall was this in the Text, because it was an vsing of good meanes to a good end, namely, that thorowly they might know themselues to be in the Faith; and consequently, know, that Christs power had beene in him, and in his Ministery among them, which was the thing they seemed doubtfull of: and for clearing whereof, he wils them* to try and examine themselues, whether they were in the Faith.

2. Quest. What it is to *proove* in this Text.

The second word to bee opened followes, which is proove; *concerning which, the questions shall be three:* viz. 1. *What is meant by prooving.* 2. *Why hee addes this word to the former, and* 3. *why he saith,* Proove your owne selues.

δοκιμάζω. *The word in the Originall Greeke hath many meanings, but most vsually it doth signifie to* prove; *but not to proove by Arguments, as the word in English is often vsed, but to prove by tryall and experiment. So we* prove or try oxen, *to see whether they will beare the yoke and draw;* we proove or try gold in the fire, *to know whether it be pure; and* Ministers are to be prooved or tryed, *whether they haue gifts competent for that calling: and in this sense the Corinthians were to proue themselues, whether they be in*

Luke 14.19.
1. Pet. 1.7.
1. Tim. 3.10.

the

the Faith, namely, by experiment and tryall.

And as touching the second branch of this Question, which is, why he vseth two words to expresse one action: I say, that hee addes proove to examine, for one or more of these reasons, (as I suppose) either because it is his manner to vse variety of words, to expresse the sense of one by another, the former by the latter; or because both words doe signifie but one dutie or action, in regard of the thing, which is Faith, to which they are ioyntly applyed, namely, tryall: or in regard of the duty it selfe, to shew the necessity of examining our selues, whether we be in the Faith; or in regard of Paul, to manifest his desire to haue them practise it; or lastly, in regard of the Corinthians, to teach them the great care, diligence, and conscience that they ought to vse in practising of this Dutie. Hebr. 6. 9.

And concerning the reason why he saith, Prove your owne selves, (which is the 3. branch of this Question) I say, he addes those words, either because themselues principally were the parties, by examining whereof they might best find a proofe by the efficacie of his Ministery, for their owne satisfaction: or because thereby he would giue them a close, (but withall a mild reproofe) for being so eager and forward in seeking a proofe of him, and of Christ speaking in him: as if he would

say, Turne the edge from me to your selues, cease seeking proofe of me any further, and begin to examine and proove your selues, whether you be in the Faith, and you shall easily discerne the faith of Christ in your selues, and the power of Christ in me.

Now followes the last of the simple words, which is Faith; *and of it the question shall be, what manner of Faith it was whereof they were to examine themselues.*

3. Question. What is the Faith here spoken of?

For answer to this question, I say, that by Faith *in this Text, is to be understood, any kind of Faith, which in those dayes was vsually given to the members of any Church, and consequently to any of the members of the Church of Corinth, whether a saving faith, an historical, or a miraculous faith; for all the members of the Church of Corinth had an historicall faith, which was a beliefe of the Doctrine of the Gospell: and in the iudgement of charity, (for ought that can be proved to the contrary) every member thereof also had a saving faith; and (at least) many members of that Church at that time had a miraculous faith. The reasons of my opinion are two, both taken from my Text: 1. Because they were to examine themselues of any kind of faith; by the finding whereof in themselues, they might find Christ to be in them; for so he*

1. Cor. 12. 9. 10. & 13. 1. 2.

he saith, Know yee not your selves, how that Christ is in you? *Now by the finding of an historicall and a miraculous faith, (as well, though not so much) as by finding of a saving Faith, the beleeving Corinthians might find Christ to be in them; for by an historicall Faith Christ was in them by his wisdome, making them to understand and beleeve the Gospell, though it were once foolishnesse vnto them: by a miraculous Faith Christ was in them by his power, causing some of them to doe strange and miraculous workes, though they were weake men; even as by a saving Faith Christ was in them by his grace and goodnesse vnto salvation.* vers. 5. 1. Cor. 1. 23.

The second Reason to prove that by Faith in this Text is meant any kind of Faith, is this; because the Corinthians were to examine themselves of any Faith, by the finding whereof in them they might finde a proofe of the efficacie of his Ministery: for that is the end wherefore Paul *wils them to examine themselves, whether they were in the faith, viz. because thereby they might find it to have bin wrought in them by his Ministery, for the proofe of Christs power in it. Now not onely a saving Faith, and an historicall Faith were wrought in the Corinthians by the preaching of the Gospell, but a miraculous Faith also, as is plaine by the Epistle to the Galathians,* Rom. 1. 16. 1. Cor. 3. 5. & 4. 15.

thians, where doing of miracles, (which were done by a miraculous Faith) is said to bee wrought in them, (and therefore it was accordingly wrought in the Corinthians) by the
Gal. 3. 2. 5. hearing of the Gospell, or by the hearing of Faith preached. So that Christ being in the Corinthians by an historicall, and a miraculous Faith, as well as by a saving, though not in the same manner, nor to the same end; and the finding of an historicall Faith and a miraculous, being a good argument to prove the efficacie of Pauls Ministery among them; therefore doe I thinke, (saving other mens better iudgements, upon better proofes) that the Faith whereof the Corinthian Christians were to examine themselves, was any kind of Faith, an historicall, and miraculous, as well as a saving Faith; and the rather, because by all three kinds a greater proofe will be gained for Christs power in Paul, and for the efficacie of his Apostleship thereby, then by any one alone, though it were a saving faith. And thus much for opening and interpreting the simple words of the Text. I descend now to expound the phrases thereof, which are two, namely, 1. What it is to be in the Faith: and 2. why he saith, Whether you be in the Faith: and first of the first.

Quest. 1. What is meant by the Corinthians being in the Faith?

It

It ſeemes at firſt ſight, a ſtrange manner of ſpeaking, as if Faith were ſome locall thing that did comprehend in it all beleevers; as the place doth containe in it the thing that is placed there; the houſe, the inhabitant: but we may learne, that to be in the Faith, is nothing elſe, but to have Faith to bee in them; and the exhortation is in effect no more, then if the Apoſtle had ſaid, Examine your ſelves whether Faith bee in you, or whether God hath wrought Faith in you: and I proove my expoſition,

Anſwer.

1. *By other Scripture phraſes, namely, becauſe* to be in the Spirit, *is to have the Spirit in them; ſo* to be in Chriſt,, *is to have Chriſt to be in them, namely, by Faith:* to dwell in loue, *is to haue the loue of God, and our neighbour dwelling in them:* to be in the fleſh, *is to haue the corruption of nature dwelling, and raigning in them.*

Rom. 8. 9. *Rom.* 8. 1. *Epheſ.* 3. 17. 1. *Iohn* 4. 16. *Rom.* 8. 8.

2. *I proue it by other phraſes commonly vſed in our Engliſh tongue, as when a man loues a mayd, we ſay* he is in loue; *when hee hates his neighbour, we ſay,* he is in malice; *when a man is drunke, we ſay,* he is in drink: *ſo that the being of the Corinthians in the Faith, is the being of Faith in the Corinthians, or the having of Faith in them: the reaſon of which manner of ſpeech, I take to bee one of theſe; either becauſe he had before ſpo-*

ken

ken of Christ being in him, *and answerable to that would speake of* their beeing in the Faith; *or else, because hee would intimate to vs the certainty of the Corinthians beeing beleevers, and of their having of Faith; even so surely, as if they had bin in the faith it self.*

Question 1. *The next Question is, Why he sayth, Examin your selves, whether you be in the Faith? seeing the word* whether *seemes to imply a doubting, and making some question, whether they had the Faith or no?*

Answere. εἰ ἐστὲ ὑ. *I answere: in the Originall, the words are,* If you be in the Faith, *of you bee in the Faith, is all one in sense with* Whether you be in the Faith: *and neither* if you bee in the Faith, *nor* whether you be in the faith, *doe imply any doubting of their saving Faith. I grant, that in some places it may, but in all it doth not: and therefore it is not necessary it should in this, except the circumstances of the places did manifestly shew it; Which they doe not here. That neither whether, nor if, doe in all places of the New Testament imply Doubting, I proove by one, where* Paul *saith, he wrote to the Corinthians, that* hee might know the proofe of them, and whether they would bee obedient in all things, *yet did he not write this, as if he doubted they would not be obedient in all things, because in the third verse of the same*

2. Cor. 2. 9.

ſame Chapter, (which hee could not forget) he ſayes he was confident in them, that his ioy was the ioy of them all; *which he would never haue ſaid, if he had not beene confident of their obedience. And that the circumſtances of this Text doe giue no light to intimate, that* whether *or* if *did imply any doubting, I proove thus: If they did, then this doubting muſt either be in* Paul, *or in the Corinthians; but* Paul *could not doubt, whether the Corinthians had the Faith, becauſe hee could not forget what he had written of them in the firſt Epiſtle, where he ſaith, that* in Ieſus Chriſt hee had begotten them through the Goſpell 1 *neither could the Corinthians doubt thereof, becauſe after hee had ſaid,* Examine your ſelves whether you be in the Faith, *hee addes in the very next words,* Know you not your ſelves? *that is, Know you not your ſelves to be in the Faith; implying, that* Paul *was ſure they could not chooſe but know themſelves to be in the Faith.* 2. *Becauſe the end of this examination was, that they might more clearely diſcerne themſelves to haue it, that ſo they might thereby find an euident proofe of Chriſts power in the efficacie of his Miniſterie, for the iuſtifying of the ſame; which they could not doe, if they had not knowne themſelves to be in the faith, but had doubted of it.*

2. Cor. 2. 3.

1. Cor. 4. 15.
1. Cor. 3. 5.

By my answere to these five Questions, the interpretation of these words and phrases may be gathered; by the interpretation, the scope and sense of the Scripture collected; and by both, the Doctrines may be better raysed, which was the fourth and last thing propounded in handling this Text.

The points observeable out of the coherence and drift of the Apostle, have already beene touched. That which is to be collected out of the words as they stand by themselves, is but one sentence, or proposition, and consequently but one Doctrine; for it is but an exhortation to one Duty; and that one Duty is examining & trying themselves concerning their Faith; whence the Doctrine of the Text, (speaking according to the Hypothesis, *and particular both persons and matter) is properly thus:*

The Corinthian Christians must examine and prove themselves, whether they be in the Faith.

But forasmuch as the Exhortation was not written for them onely, although it were written to them onely, therfore from the Hypothesis *to the* Thesis, *from the particular to the generall, I rayse and propound the Doctrine thus:*

It

It is the Duty of all Christians to try and examin themselves, whether they be in the Faith, or whether they have a saving Faith.

This Doctrine shall bee the Subiect of the ensuing Treatise, whereunto I have added this Preface, even this Discourse upon the opening of that Text, upon which it is mainly founded, not onely for an Introduction vnto the Treatise; but for a maine pillar and proofe of the Doctrine, to which I perswade in the Booke it selfe.

Now (for a conclusion of my Preface) I humbly pray the Christian and iudicious Reader, as to peruse with patience the whole, and with brotherly kindnesse to cover or correct all faults escaped the Author, or Printer, in any part thereof: so by the spirit of meekenesse to informe me, of whatsoever by the spirit of discerning he shall obserue, to bee insufficiently prooved, or vnsoundly propounded, vpon a sincere purpose, and faithfull promise, (the Lord knoweth) to alter any thing in that kind, at the next Impression: (if ever in the iudgement of the Church it be thought worthy of it) if I shall not be able to satisfie them, by bringing better reasons for the proofe of that I have written, then they for the reproofe thereof.

This is Mr Robert Maunsall his booke, the Lord of Heaven on him looke, and with favor and his grace in Heaven for him prepar a plas.

A TRIALL OF FAITH.

THE FIRST BOOKE.

It is the Duty of Christians, to try their Faith: or to examine themselves, whether they have a saving Faith.

GOld is a precious Metall; the world esteemes it so: therefore do men dig deep into the Myne where it is, to finde it; and they labour much in the fire, to purifie and refine it: even so, a saving Faith is a precious thing, the Apostle *Peter* calls it so: therefore ought Christians, by examination (as it were) to digge into their hearts to finde it there, and by the Word, as

1. *Pet.* 1. 1.

1. Pet. 1. 7.

by fire, to try whether it bee a saving Faith or no: that *so the tryal of their Faith, which is much more precious then Gold that perisheth, (though it be tryed in the fire) may be found vnto their prayse, and honour, and glory, at the appearing of our Lord Iesus Christ.*

To teach some Christians this Triall, and to perswade them to the practice thereof, I haue heretofore preached the point, for the private good of a few, and because the preaching of it was well accepted, to the profit of many that heard it: therefore haue I written a Treatise of it, for the common good of all that can reade.

Now, forasmuch as Method is both a good ornament to a Book, and a great light thereunto: not onely for the directing of the Author to write more orderly: but also for the teaching of the Reader to understand and remember more readily: therefore haue I thought good also, before I goe on to the handling of the point intended, to make known that maner, and order of handling the point in proofe, which I propounded to my selfe in the prosecuting thereof: and my Methode (by Gods assistance) shall be this:

The

The whole Treatiſe containes, a declaration of the Reaſons, and Rules, of the Triall of Faith.

This Declaration ſhall bee comprehended in two Bookes.

The firſt Booke ſhall be an Exhortation to the Triall of Faith: and the ſecond a Direction thereunto.

To exhort men to try their Faith, I will alledge certaine Reaſons, grounded on the Word, which may perſwade them thereunto: and anſwer ſome Obiections, that may be brought, to diſſwade them from it.

The Reaſons to perſwade Chriſtians to try their Faith, ſhall bee referred to three heads, Firſt, the Neceſsity, ſecondly, the Equity, and thirdly, the Vtilitie or benefit of this Triall.

The Neceſsity of the tryall of our Faith, ſhall be ſhewed in the firſt Chapter by ſeuen Reaſons: and each Reaſon ſhal be diſtinguiſhed into a ſeuerall Section in the ſame Chapter.

The Equity ſhall bee declared in the ſecond Chapter, by two Reaſons: which ſhall bee diuided likewiſe into two Sections.

The Vtilitie, or profit of this Tryall of Faith, ſhall be manifeſted in the third

Chapter, by three Reaſons: which ſhall be ſevered likewiſe, by three particular Sections.

The Obiections that may be brought, to diſſwade Chriſtians from the tryall of their Faith, ſhall be reduced to three Heads likewiſe: firſt, the Needleſneſſe: ſecondly, the Inconveniency: and thirdly, the Impoſsibility of this tryall of Faith.

The ſuppoſed Needleſneſſe ſhall bee anſwered in the fourth Chapter: wherin ſhall be contained three Obiections: each Obiection, with the anſwer therunto, being diſtinguished into ſeverall Sections.

The deemed Inconveniencie of it ſhall bee anſwered in the fift Chapter: wherein ſhall bee comprehended two Obiections, with the anſwer therunto in two Sections.

The imagined Impoſsibility alſo, that Chriſtians ſhal ever be able to try their Faith, ſhall bee anſwered in the ſixt Chapter: wherein ſhall bee placed two Obiections; each, with the anſwere thereunto, being ſevered likewiſe by two particular Sections.

Of the particular diſpoſition of the ſecond Booke, I will ſpeake diſtinctly, when

when I come unto it.

In the meane while, let me craue, and obtaine pardon of the learned Reader, for more then ordinary plaineneſſe, in handling the points conteined in the firſt Booke: and of the Reader that is not ſo learned, for ſome difficulty, that he ſhall find, to underſtand the Contents of the ſecond Booke. I would haue neither of them diſcouraged, from reading the whole; becauſe the fault that may be ſuppoſed to be committed in the one, is amended in the other. And the rather am I bold to craue this fauour, becauſe my manner of handling, followed the nature of the matter handled in both: ſo that as I could not be plaine, where the matter is difficult; ſo neither was it needfull I ſhould bee difficult, where the matter was plaine.

CHAPTER I.

Of the Neceſsitie of the triall and examination of our Faith.

REASON 1.

§. 1. *It is neceſſary for Chriſtians to examine themſelues whether they haue a ſauing Faith: becauſe the Word of God exhorts them to this Tryall and examination.*

THE reaſon is good, becauſe though wee diſcerne not the reaſon why God ſhould command, or exhort vs, vnto any duty: yet muſt wee performe ſimple obedience to all his precepts, without *conſulting with fleſh and bloud*, like *Paul*; and as *Abraham* did, who *when he was called, obeyed God, and went, not knowing whether he went.*

Gal. 1 15. *Heb.* 11. 8.

And that the Lord in his Word exhorts Chriſtians to try their Faith, and to examine themſelues concerning it, is plaine.

Firſt,

First, by the words of Christ, when hee saith to his Disciples, *Where is your Faith?* Luk 8.25. Secondly, and more cleerely, by the words of Saint *Paul* (the Text at large expounded in the Preface) *Examine your selues whether you be in the Faith, proue your owne selues:* 2.Cor.13.5. For why should not Christians now examine themselues whether they bee in the Faith; as well as Christs Disciples, and the Christian *Corinthians* did in those dayes?

If any obiect against the first proofe, that it is not pertinent, because it speakes of a miraculous Faith, whereas the point to bee prooued by it, is touching a saving Faith: *Obiect.*

I answer, though that be true: yet seeing by that question of our Savior Christ, his Disciples were to examine thēselues where their miraculous faith was, therefore by necessary consequence must Christians examine themselues vvhere their saving Faith is; because a saving Faith is more necessarie for Christians, then a miraculous Faith could be to the Disciples: in as much as the Disciples for not hauing, or not vsing their miraculous faith, could haue bin but drowned in the Sea, which is but a bodily destruction: But Christians for not having or not using a saving faith, *Answere.*

ſhall be drowned in perdition and everlaſting deſtruction both of Soule and Body for ever, which is the ſecond death.

Or if any chance to reply vpon the latter proofe, out of the Epiſtle to the *Corinthians*, that it is not ſufficient, either becauſe it is not a command: but an exhortation onely; or if it bee a commandement, yet it is but a particular precept to the *Corinthians* onely, and given to them but upon a ſpeciall occaſion.

I anſwere: First, there is no difference in reſpect of obedience betwixt an exhortation to a Morall religious Chriſtian Duty, (ſuch as this is) and a flat precept, that directly commands the practiſe of it, as appeares by this inſtance. Where *Paul* ſaith, *Wee command, and exhort* 2. *Theſſ.* 3. 12. *them that are ſuch, and exhort them by the Lord Ieſus, that with quietneſſe they worke and eate their owne bread.* Secondly, becauſe Chriſtians ought to obey ſuch exhortations, as well as precepts, as is plaine by another place of the ſame Apoſtle, where hee ſaith, *Wee beſeech you* 1. *Theſſ.* 4. 2. *Brethren, and exhort you by the Lord Ieſus, that as you haue receiued of vs how you ought to walke, and to pleaſe God, ſo you would abound more and more: for you know what commandements we gaue you by the Lord Ieſus.* Thirdly, becauſe the mildneſſe of the Apoſtle

Apoſtle in exhorting to the Duty, namely, by requeſt, rather then by Precept, ſhould rather gaine obedience; in as much as it is to be conceived, that therefore *Paul* doth exhort, and not command; not becauſe he had not authoritie (as an Apoſtle) to command: but becauſe hee hoped, by that kinde manner of exhorting, he ſhould the ſooner perſwade them to obey the matter of the exhortation. 2. *Cor.* 10. 8.

Secondly, I anſwere, touching the ſecond part of the obiection, that it is to as little purpoſe as the former; becauſe though the exhortation were written to them: yet was it not written for them only, which I proue; firſt, becauſe it was not written to them as they were *Corinthians*, but as they were Chriſtians: therefore may the durie concerne all other people, that are Chriſtians like themſelves. Secondly, becauſe the Apoſtle ſpeaking of the writings of the Old Teſtament, ſaith, that *whatſoever was written afore-time, was written for the learning of the Churches* in the Apoſtles time; therefore whatſoever was written by the Apoſtles and Euangeliſts in the New Teſtament, was written for the learning of Chriſtians in theſe dayes: and therefore *Pauls* commandement, or exhortatiõ, to will the *Corinthians* Rom. 15. 4.

to

to examine themſelves whether they were in the Faith, doth binde us, who are Chriſtians now, as they were (and conſequently all Chriſtians to the worlds end) to the practiſe of the ſame dutie of examining our ſelves whether wee be in the Faith.

3. And as concerning the third part of the obiection, which is, that therefore the exhortation in the place alledged, ſhould not binde us now, becauſe it was given to the *Corinthians*, upon a particular occaſion, which is not every mans caſe, in theſe dayes: I anſwere, It is to no purpoſe, becauſe the exhortation of the ſame Apoſtle *Paul* to the ſame *Corinthians*, where hee wils them to *examine themſelues, before they come to eate of the bread, and drinke of the Cup of the Lords Table*, was given vpon a particular occaſion of their unreverend, unbrotherly, and profane comming to the Lords Table then, as appeares by comparing the 17, 18, 19, 20, 21, 22, 33, 34 Verſes of the eleuenth Chapter of the Epiſtle to the *Corinthians*: and yet for all that, it ought to be a generall precept to all Chriſtians in theſe dayes, to examine themſelves before they come to the Communion now; leſt they bee guilty of profaning the Lords Table in ſome kinde: though not in the ſame manner of profanation, of which

1. *Cor.* 11. 28.

which the *Corinthians* were. And so much for the first Reason of this Doctrine, and the Confirmation thereof. The second follows.

REASON 2.

It is necessarie for Christians, to examine themselues, whether they be in the Faith: because euery faith is not a saving Faith. §. 2.

The reason is good. Because without this Tryall, any faith may be taken for a saving faith: an Historicall, for a saving faith; yea, a false faith, for a true. Indeed if euery faith were a saving, then were it sufficient to salvation to haue some faith, for in having some faith, hee must bee accounted to haue the saving faith; and therefore for a man to examine himselfe, whether he had a saving faith, were needlesse: as long as he had any faith; but because euery faith is not a saving faith (as shall bee proued God willing by and by) therefore it is necessary for Christians to examine themselues whether they haue a saving Faith.

And that every faith is not a saving faith, I proue thus:

First, because a saving faith *will* [a] *saue them* that haue it, for by it *they are* [b] *kept by the power of GOD through faith unto*

a Ephes. 2. 8.

b 1. Pet. 1. 5.

unto ſalvation: but every faith will not ſave them that have it. For there is a *faith of* [c] *Divels, who beleeve and tremble*: and yet will not their faith ſave them, becauſe notwithſtanding they are [d] *reſerved in everlaſting chaines of darkneſſe, vnto the Iudgement of the great Day.*

c *Iam.*2.19.

d *Iud.ver.*6.

Secondly, a ſaving faith never failes, for Chriſt *hath* [e] *prayed for it that it might not faile*, and they that haue it, *doe not draw backward vnto perdition*; but [f] *follow faith to the ſalvation of their ſoules*: but there is a temporarie faith in ſome, who [g] *for a time beleeue, and afterwards in temptation fall away*: and none that fall away can be ſaved, becauſe it is [h] *impoſſible they ſhould be renued by repentance.*

e *Luk.*22.32. *Ioh.*11.22.

f *Heb.*10.39.

g *Luke* 8.13.

h *Heb.*6.4,5,6.

Thirdly, a ſaving faith, is a liuely faith, making thoſe that haue it to liue the life of grace, for [i] *the iuſt do liue by their faith*: and a *ſaving* [k] *faith workes by loue*, namely, to God firſt, and then for Gods ſake to our Brethren, yea, to our enemies: but the Apoſtle *Iames* ſpeakes of a [l] *dead faith*, that is not liuely: but is without workes, and ſo is not a ſaving faith.

i *Gal.*3.11.

k *Gal.*5.6.

l *Iam.*2.20,26.

Fourthly, there was in the Churches of Chriſt in the Apoſtles time a miraculous faith, which many had, that neuer were ſaued. For the Holy Ghoſt affirmeth, that

the

the Lord at the Day of Iudgement will say to many of thē, who by a miraculous faith haue cast out divels and done great works: *Depart frō me ye workers of iniquitie, I know you not*: which he will never say to any of them that shal be saved; for to them he wil say being his childrē by faith in him: *Come ye blessed of my Father, receiue the Kingdome prepared for you frō the beginning of the world.* *Mat.7.22.23* *Mat.25.34.*

Fifthly and lastly, the Apostle *Paul* speakes twice of an *vnfained* [c] *faith*; and of some *that are sound in the faith*, from whence wee may easily and safely conclude: that there is in some members of the Church a fained or counterfet faith, and that there are some which are vnsound in the faith. Euen as it is easie to conclude, that there is in some Christians a fained loue, because hee speakes of an [c] *unfained loue* in others; and exhorts the *Romanes* that their *loue may bee without* [f] *dissimulation.* Now not a counterfet, but an vnfained; not a rotten: but a sound faith will saue us, and is a iustifying faith. c 1.*Tim.*1.5. 2.*Tim.*1.5. *Tit.* 2.2. c 2.*Cor.*6.6. f *Rom.*12.9.

But though there were no more kindes of faith then one, and that faith were only a saving faith: yet if every man had a saving faith, or were sure to haue it, before he dyed: they might shift well enough as they thinke; let us therefore take view of another

another reaſon, that will proue the neceſſitie of this tryall of Faith, and it is this.

REASON 3.

§ 3. *It is neceſſarie for Chriſtians, to examine themſelues, whether they haue a ſaving faith: becauſe every one hath not a ſaving Faith.*

The reaſon is good: becauſe without this tryall, a man may be one of thoſe, that haue not a ſaving faith, nor euer ſhall haue it, and yet preſume he hath it. Indeed if it were true, that every man or woman that comes into the world, ſhall haue a ſaving faith wrought in him before he dye: then were this examination needleſſe, becauſe though he had it not at one time, yet hee might bee ſure to haue it at another: and therefore were this tryall needleſſe, as long as he were ſure to haue it, at ſome time: but becauſe every one that comes into the world, hath not a ſaving Faith, (as ſhall be proved by and by with Gods help) therefore it is neceſſarie to examine our ſelues whether we haue a ſaving faith.

And that every one hath not a ſaving faith, I proue: Firſt, becauſe the Apoſtle ſaith, *All men haue not faith*: and no marvell, ſeeing all men haue not that which is

2. Theſ. 3. 2.

infe-

inferiour to a saving faith, and more common then it, *viz.* an historicall faith, or a beliefe of the Gospell. Witnesse many of the Iewes, to whom it *was a* [a] *stumbling blocke*. How shall we then thinke they can haue a saving faith, which is more excellent and more peculiar to the Elect of God?

a 1. Cor. 1. 23.

Secondly, all men haue not a saving faith, because very few haue it; for so saith our Saviour Christ, [b] *When the Son of Man commeth, shall he finde faith on the earth?* He sayes not, when Christ comes againe, that hee shall finde no faith at all on the earth: for hee shall finde as many kindes of faiths as there bee kindes of Religions in the world; nor doth Christ meane that hee shall finde when he comes to Iudgement, no saving faith at all in men, for hee shall finde it in many that shall bee alive at Christs comming, who shall bee caught vp in the clouds with them [c] *that haue dyed in the fauh of Iesus, to bee ever with the Lord*; which could not be, if when Christ came, hee should not finde faith in them: but his meaning is, that when he comes to iudgement, he shall finde few in earth that haue a saving faith, in comparison of them that haue it not.

b Luk. 18. 8.

c 1. Thes. 4. 15, 16.

Thirdly, all men haue not a saving faith, because

d Tit.1.1: because a saving *is the faith of the* d *Elect onely*, and all men are not Elect, for then how could there be any Reprobates at all?

4 Fourthly, all men haue not a saving faith, because all men shall not bee saved; for as many as are saved, are saved by faith, and those are but a few, in comparison of the Reprobate; for e *though the number of the children of Israel were as the sand of the Sea: yet shall there but a remnant bee saved*; because f *wide is the way, and broad is the gate, that leades to destruction, and many there bee that goe in thereat: but streite is the gate, and narrow is the way, that leades vnto life, and few there bee that finde it.*

e Rom 9.27.

f Mat.7.13.

5 Fifthly, and lastly, all men haue not a saving faith; because the Apostle speakes of some *that make* g *shipwracke of faith*, 1. *Tim.* 1.19. of some *that* h *depart from the faith*, of *some that* i *deny the faith*, 1. *Tim.* 5.8. of *some that* k *cast off their first faith*: of *some that* l *erre from the faith*: and of *some that are* m *reprobate concerning the faith*, which cannot be verified of any that hath a saving faith, because they are founded on the Rock Iesus Christ, who *never* n *failes those, that by faith put their trust in him*, and *because their* o *whole spirit, soule and body, are preserved blameless, vnto the com-*

g 1.Tim.1.19.
h 1.Tim.4.1.
i 1.Tim.5.8.
k 1.Tim.5.12.
l 1.Tim.6.10.
m 2.Tim.3.8.
n Heb.13.5.
o 1.Thes.5.23.

comming of our Lord Iesus Christ. So that the consideration of this, that every one hath not a saving faith, doth easily proue it necessarie for us, to examine our selves whether wee haue a saving faith; seeing that without this tryall we may be Reprobates for ought we know or can giue euidence to the contrary. And thus much for the third Reason, the fourth followes.

REASON 4. § 4.

It is necessary that Christians try their faith, and examine themselves, whether they haue a saving faith: because God himselfe tryes their Faith.

The reason is good, because Man himselfe hath more cause to try his owne faith, then God hath: in regard hee hath more need of that tryall. God hath not, because God knowes their faith without tryall, seeing he is the Author of it: but man cannot know it without tryall; as also in regard man is to haue more benefit by it, then God can be imagined to haue. *Ephes. 3.*

That Christians haue need to try their faith, hath beene shewed in part before, and shall hereafter bee further declared: and that this tryall will bee beneficiall to

them will bee proved hereafter likewiſe: but that God himſelfe doth need, or ſhall haue benefit by the tryall, can bee proved by no reaſon: ſo that becauſe it is for our need and benefit, that God tryes our faith, it is worth our paines, that after his example we try our owne faith.

Indeed God is pleaſed (ſpeaking in the Word after the manner of men for our capacitie) to take notice of the truth of our faith, upon the tryall thereof, as appeares in the booke of *Geneſis*, where, after *Abraham* had obeyed Gods commandement in offering to kill his Sonne (which commandement he gaue him for the Tryall of his faith) hee ſaith, *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy Sonne, thine onely Sonne from me:* but God doth not ſpeake this, as if he were before ignorant, or not ſo well certified of the truth of his faith: for *all things are naked and open before God, who is the ſearcher of the heart*, Heb. 4. 13. but to teach us to try our faith, and alſo to inſtruct us, that upon tryall we ſhall certainly know, whether we haue a ſaving faith or no.

Heb. 11. 17. *Gen.* 22. 12. *Heb.* 4. 13.

And that God tryes the faith of Chriſtians, I proue: becauſe he tryed the faith of *Abraham*. For ſo ſaith the Apoſtle, that by *faith*, Abraham, *when he was tryed, offered vp* Iſaac:

Heb. 11. 17.

Iſaac: and how can ordinary Chriſtians thinke to bee free for Gods tryall of their faith, one way or other: ſeeing the faith of him that was the father of the faithfull, was tryed by him?

I doe not thinke, nor teach, that God doth, or will try the faith of all Chriſtians with ſo great a tryall as was *Abrahams*: for the faith of every Chriſtian is not ſo great as was *Abrahams*, and therfore neither can it need, nor will it endure ſo great a tryall: But this I ſay, that he tryes the one as well as the other: the faith of the weakeſt, as well as the ſtrongeſt; becauſe though in degree of excellency, and in meaſure, *Abrahams* faith was far ſtronger then theirs: yet is the faith of the weakeſt Chriſtians the ſame in nature with *Abrahams*. And though hee tryes no *mans faith aboue his ſtrength, but will with the tryall make a way to eſcape, that they may be able to beare it.* Yet doth he try the faith of all his children, becauſe hee knowes, both that they need the tryall, as alſo that they ſhall reape benefit by it: and therefore ought Chriſtians to try their owne faith for the ſame end: to perſwade whereunto, this ſhall bee the fifth Reaſon. 1. Cor. 10. 13.

REASON. 5.

§ 5. *It is necessary that Christians try their Faith, and examine themselves concerning it: because Satan will try them.*

The reason is good, because in love to their owne soules, and care of their salvation, they should try their Faith: to the end they may approve & strengthen it, and thereby take comfort in it, as Satan, in hatred of their soules, and envie of their salvation, desires earnestly to try it, to the end hee may ouerturne it. For hath not an housholder reason to shut and make fast his doores, when he knowes a thiefe will breake them open? and a rightfull King, to fortifie his Realme, when hee heares an enemy would invade it wrongfully? Surely as in these cases they will, so in this they ought: considering the danger that comes by the one, is by oddes greater, then possibly can come by the other.

Simil.

And that Satan tryes the Faith of Christians, to the end hee may make their Faith to faile, and them faile of their saluation, (if it were possible) I proove, not onely because he tryes their *continency*, to the end they might fall into uncleannesse: and their *patience*, to the

Gen. 39. 7. 1. Cor. 7. 5.

the end they might murmure against God, (therefore much more their Faith beeing a more excellent and necessarie grace then they) but I proove it most plainely by the words of our Sauiour Christ to *Peter*, where he saith, *Simon, Satan hath desired to winnow you as wheate, but I haue prayed, that thy Faith may not faile.* And by the words of *Peter* to all Christians, where hee exhorts them to *be sober and watch, because their enemy the divell, goes about like a roaring Lyon, seeking whom he may devoure, whom resist stedfastly in the Faith.* For Satan knowes, that by Faith we *stand*; and that *Faith is the victory whereby we overcome the world*: hee remembers, that *by Faith we live and are saved*: he understands, that by Faith, *we recover our selves out of the snares of the devel*, and that by it we are *justified frõ all things, from which wee cannot be justified by the Law of* Moses: and therefore doth he try us, to see if he can perswade us, either not to beleeve at all, by causing us to stumble at the difficulty of the points of Christian Religion that are to be beleeued; or if he cannot prevaile with us so farre: then will hee try, if by any meanes he can make our Faith, onely to swimme in our braine, and no way

Luke 22. 32.

1. *Pet.* 5. 8.

2. *Cor.* 1. 24.
1. *Ioh.* 5. 4.
Eph. 2. 8.
Gal. 3. 11.
2. *Tim.* 2. 25. 26.
Act. 13. 39.

worke vpon the hearts and affections any loue vnto our ſalvation, or any care to uſe the meanes preſcribed for that end: for which purpoſe hee will endeuour to fill our hearts with the loue of earthly pleaſures, profits, and honours, that there may be no roome for the deſire and care of ſalvation: or if he cannot deceive us this way, then will he terrifie us another way, to make us deny our Faith, and to make ſhipwrack of it, for feare of perſecution and loſſe of worldly things. Or, if by neither of theſe can hee make our Faith to faile, then will hee buffet us with terrours of conſcience, by reaſon of the multitude, and magnitude of our ſinnes, and that we haue no Faith at all, becauſe we doe not ſo ſenſibly feele in our hearts, the comforts of Faith, which are peace of Conſcience, and ioy in the holy Ghoſt, and thereby aſſurance of ſalvation.

Indeed it is true, (bee it written to the glory of the free grace of God, whoſe *gifts and calling are without repentance*, and to the ſure comfort of the faithfull, *whom the Lord loues to the end, hauing once loued them*) that Satan neither by theſe, nor by any other meanes, can

Rom. 11. 29.

Ioh. 13. 1.

can overturne the Faith of Gods children, because it is founded *on the Rocke* Iesus Christ, who hath also prayed that their Faith might not faile, and God *heard* him in all his prayers; but yet Satan desires to make our Faith to faile; and for that end he sifts and tryes it: and therefore wee ought to try our owne Faith much more; to the end that finding it weake upon any occasion, wee may labour in the use of the meanes to strengthen, and confirme it; to the practise of which, that Christians may bee the rather exhorted, this shall bee another Reason.

Rom. 9. 33. Luke 22. 32.

Ioh. 11. 22.

REASON 6.

§ 6.

It is necessary, that Christians examin themselues, whether they be in the Faith: because they must bee ready to answer other Christians, that examine them concerning their Faith.

The Reason is good, because charity begins at home, and every man ought every way to have as much care of his owne Faith and salvation, as any other particular man whatsoever. Therefore if another man, for my good, try my Faith, and examine me concerning my

Religion, why should I not try my selfe, and mine owne Faith, for mine owne good?

Secondly, the Reason is good, because if another man try my faith, and examine me concerning the same, it will be either great shame, or small credit to me, according as after triall, I am found to haue it, or to be without it, to bee able to render a reason of it, or not to bee able: to the end then that we may haue credit, by being able to render a reason of our faith, wee must try our selues, whether we haue faith, and are able to render a reason of it, for our owne comfort, and the good of others.

And that Christians ought to be readie to make answere to them, that examine them concerning their faith, is plaine by the Apostle *Peter*; where hee wils the Christian Iewes that had received the faith, *to bee alwayes readie to giue an answer to every man that asked them a reason, of the hope that is in them.* Whence I thus argue:

1. Pet. 3. 15.

1. Christians in S. *Peters* daies, were asked a reason of their faith; therefore in these daies, they may bee asked the same question: Parishioners of their Ministers, children of their parents, servants

vants of their maſters, ſcholers of their Tutors, yea one Chriſtian neighbour of another, when they meet together for Chriſtian conference.

2. Chriſtians in thoſe dayes, beeing asked a reaſon of their faith, were to be readie to render a reaſon of it: therfore in theſe daies alſo, they muſt bee readie to render a reaſon of their faith, when it is asked them.

3. Chriſtians then, could not bee ready to render a reaſon of their faith, except they firſt knew themſelues able to doe it: therfore Chriſtians now cannot be readie, to render a reaſon of their faith, except they firſt know themſelues able to doe it.

4. In the laſt place, Chriſtians then, could not know, they were able to render a reaſon of their faith, except firſt they examined themſelves concerning their faith, and their abilitie to render a reaſon thereof: no more can Chriſtians now. So that the faith, and hope of Chriſtians, being the ſame now, which then it was, the cauſes of rendring a reaſon of our faith and hope now, remaining the ſame which then they were; (namely, the glory of God, the profite and encouragement of others, and the com-

comfort of our owne ſoules) and there being an impoſsibility, that they ſhould ever be able to render a reaſon of their faith, except they try it, and examine themſelves, whether they have it or no: therefore (me thinkes) the ſixt Reaſon muſt needs be good, and powerfull to perſwade Chriſtians to the tryall of their faith: namely, that therfore Chriſtians muſt try their faith, becauſe they muſt be readie to render a reaſon of it: and ſo I proceed to the laſt Reaſon, which prooves the neceſsity of this Tryall.

REASON 7.

§ 7. *It is neceſſary for Chriſtians to try their faith: becauſe there haue beene, there are in theſe dayes, and ever there will be, Hereticks, that will try, and by tryall, labour to ſeduce them from the true faith.*

The Reaſon is good, becauſe Chriſtians ſhould haue as much care, to try their owne faith, for the good of it, as falſe teachers for the hurt of it; Chriſtians for the eſtabliſhing of it, as Hereticks for the perverting, and (if it were poſsible) for the ſubverting of it. For if we try not our faith, how ſhall wee be ſure

ſure, wee haue the true faith? we may eaſily be ſeduced to a falſe faith, by falſe prophets, that may ſet vpon us, whereof there bee many, of many kindes in theſe dayes.

And that it is true, that there haue beene, in theſe dayes, and ever will bee many Heretikes that doe try the faith of Chriſtians, and by tryall labour to ſeduce them from the true Faith; is plaine, not onely by the propheſies of theſe times, by *Paul*, by *Peter*, and *Iohn*: but alſo by lamentable experience; which teacheth us that even now there bee ſome Iewiſh Heretikes that would ſeduce the world to become Iewes againe, to make difference of meates for conſcience ſake; and that would have us to put our necks once againe under the yoake of the Ceremoniall Law, from which Chriſt hath ſet us free. And by theſe Iewiſh Hereticks many in theſe dayes haue beene dangerouſly ſeduced, and I am afraid that the inſtruments thereof haue hardly yet made amends for the harme they haue done in that kinde.

Act. 20.29. 30,31. 1.*Tim.*4. 1, 2,3. 2.*Pet.*3.1, 2,3. 1.*Iohn*4.1.

Secondly, in theſe dayes, there bee many Popiſh Heretikes, multitudes of Ieſuites, and Prieſts, that ſwarme like Locuſts

Locusts in every corner, that would haue us to turne backe againe to the Egypt of *Rome*, to revolt to Popery, to turne Catholikes, and to defile our garments, that haue beene washed from these filthy abominations. It was once said of false prophets, that they goe *in sheepes cloathing*; but now it may bee said that they goe in Silke-wormes cloathing; not in Cloth, but in Silkes & Velvets, like Gallants and Courtiers, to the end they may with lesse suspition vent their Doctrines, and with more advantage insinuate themselves into the minds of the simple: concerning whom my exhortation is, that as they labour to try the faith of Christians, and by tryall to seduce them: so Christians would try their doctrine and life; to the end they may see how unsound and unsavoury it is, and how unlike it is to the doctrine and conversation of the Prophets and Apostles of the Lord Iesus: and to try their owne faith also, to the end they may never be seduced to the false faith, which these false prophets teach. So then, it being dangerous to be seduced from the true faith, to a false: the tryall of Heretikes by teaching false doctrine, being a meanes to seduce, and the tryall of

Mat.7.15.

of our owne faith, by examining our ſelves concerning it, being a meanes to keepe us from being ſeduced: what remaines, but that Chriſtians labour to try their faith, to the end they may not be ſeduced to a falſe faith? And ſo much for thoſe Reaſons that prove it neceſſary for Chriſtians to try their faith. Now followes the proofe of the Equity of this tryall.

CHAP.

Chap. 2.

Of the Equity of the tryal of Faith.

Reason. 1.

§. 1. *It is equall and iuſt, for Chriſtians to examine themſelves, concerning their faith: becauſe it is their Duty to examine themſelves, concerning other graces of God, in them.*

The reaſon is good, becauſe there is in the Word, as much direction, to try our faith, as to try any other grace whatſoever. And Chriſtians haue as much reaſon to examine themſelves, concerning their faith, as concerning any other grace of God in them: in as much as a ſaving faith is both the moſt excellent grace, that God workes in his children, for their uſe and benefit: and of them all, it is the moſt neceſſarie for them, and their ſalvation; (as ſhall be proved by and by) and therefore

fore doth moſt deſerve the care and labour that is to be taken about it.

That Chriſtians muſt examine themſelves concerning other graces of God in them, I proove by two particulars chiefely: namely, Repentance, and Love.

Of Repentance they are to try themſelves; becauſe as there is a true repentance, when in the truth of heart, men reſolve and purpoſe to forſake their ſinnes: *they ceaſe to doe evill, and learne to doe well, and returne to God in a new life*: So there is a falſe repentance, when men onely confeſſe their ſinnes, and profeſſe ſorrow for them, as did *Iudas*: ſhew outward humiliation, as *Ahab* did; yea, and in ſome things begin to amend, and to doe many duties, as *Herod* did: But yet doe not heartily, reſolutely and conſtantly, for conſcience ſake to God and his Word, forſake the practice of all their pleaſurable and profitable ſinnes, reiecting the Divels ſuggeſtions in the beginning, and avoiding all occaſions of returning to their former ſinnes.

Pro 28.13. *Iſay* 1.16. *Lam.*3.40. *Matth.*27 3. 1.*Reg.*21.29. *Mar.*6.20.

Chriſtians likewiſe are to try themſelves concerning their loue: becauſe as there is a true and unfained loue, when men loue *in deed and in truth*: ſo is there a fatte-

2.*Cor.*6 6. 1.*Ioh.*3.18.

flattering and fained loue in some; else the Apostle *Paul* would never haue exhorted the Christian *Romanes*, that *their loue might bee without dissimulation*; neither would the Apostle Saint *Iohn* haue exhorted the Christians to whom hee wrote, *that they would not loue in word and in tongue onely*. The like may bee said of patience and the rest, so that other graces of God in us, requiring and deserving our tryall of them; it must needs follow, that much more is our saving faith worthy of it: and the rather, for the excellency, and necessity of it, aboue any other grace, as shall be plainely proued by and by, in two distinct Propositions, for the further confirmation of this second Reason. Of these two Propositions, the first is this:

Rom. 12. 9.

1. Iob. 3. 18.

The excellent use of faith in Christ.

No grace is so excellent as a saving faith, I prove it:

First, because no grace hath so excellent an office, and worke in the Couenant of Grace, as Faith hath. For it onely is the condition of the Couenant; and it is so the condition, that euery one that hath faith, shall bee saued by it, and none of them that haue it not, shall be saued.

Iob. 3. 16. & 6. 29.

I know, God Almighty workes many other

other Graces in them that ſhal be ſaved beſides faith; as namely, a beliefe of the Goſpell, and repentance, loue, patience, and new obedience; & he requires the uſe, increaſe, and continuance of them: yet he requires none of them all ſeverally, or iointly, as conditions of the Covenant by which wee claime title and intereſt to the good things promiſed therein, which are chiefely Iuſtification, and Glorification; for that is *onely faith, or faith without workes.* But they are required either as preparations afore-going to diſpoſe them to faith in Chriſt, or as fruits and effects following the ſame, the better to try and approve the truth of their faith, & the more to aſſure them of the certainty of their ſalvation by faith.

Rom. 3. 28. & 10. 34. *Phil.* 3. 9, 10.

Secondly: No grace is excellent, as a ſaving faith, becauſe to none is there given ſo excellent a priviledge as unto it. For by Faith we haue *this prerogatiue to bee the ſonnes of God.*

Iob. 1. 12. 1. *Ioh.* 3. 1.

Indeed, by obedience to the Law, wee might haue beene Gods ſervants, which is ſome priviledge: but through faith in Chriſt (the ſonne of God by Nature) we are made the children of God; namely, by grace and Adoption, then which there can be no greater priviledge: in as much

Gal. 3. 26.

as by it (that is) by beeing ſonnes, we are
Rom.8.16,17. made heires, and heires with Chriſt of the
Gal.3.16.29. heauenly inheritance.

Thirdly, No grace is ſo excellent, as a ſaving faith; becauſe to no other is there promiſed, ſo excellent a reward, as unto it: for to faith in Chriſt, (that is) to them that have a liuely faith, is promiſed eternall
Iob.3.16.17. life in Heaven, to *behold the glory of God,*
20.25. *and of Ieſus Chriſt, and to be one with him in the ſame glory.*

Indeed if *Adam* had continued in innocency, and obedience to God, and had never ſinned; he had alſo continued in life, and immortalitie, and had neuer dyed. For the *Tree of Life* in the middeſt of the Gar-
Gen.3.22.29. den, was a Sacrament to aſſure him of it: But the life hee had lived by that obedience, could not have been ſo excellent, as that which is promiſed to faith in Chriſt, becauſe Beleevers ſhal by their faith liue in Heaven; and *Adam* by his obedience to God, could have lived but here on earth,
Gen.2.15. and enioyed an earthly *Paradiſe*.

In like manner, if *Adams* poſteritie ſince the Fall, could poſſibly fulfill the
Gal.3.21. Law of *Moſes*, (*which yet is impoſsible*) they
Rom.8.3. ſhould certainly live by it, for the Lord di-
Lev.18.5. rectly ſaid ſo; yet is not that life, the life of glory with Chriſt, becauſe the Apoſtle plainely

plainely ſaith, that the *Law cannot give it*, in as much as it is an inheritance. *Rom.4.14. Gal.3.18.*

I graunt that the Word of God promiſeth Heaven to Love, Charitie, and Righteouſneſſe: but it is not becauſe our Love, Charitie, or Righteouſneſſe that wee performe, can procure it. (For that which the Law requires, is abſolutely perfect, but ours is wholly imperfect.) Nor yet is it becauſe they are the condition of the Covenant of grace, either without faith in Chriſt, or together with it, and as well as faith. (For there is but one condition of the New Covenant, and that is faith in Chriſt, or faith without workes:) that is, faith only in Chriſt alone. (For faith onely unites us to Chriſt, and onely by our being united to Chriſt, wee are capeable of his glory:) but Heaven is promiſed to theſe graces: either becauſe they are properties of thoſe perſons that ſhall goe to Heaven, that is, the faithfull; the better to aſſure them thereof, or becauſe they are effects and fruits of the faith it ſelfe, by which they ſhall live in Heaven, the rather to aſſure them that their faith is not a falſe and dead faith; but a true and a liuely faith. *Pſal.15.1.2.& 24.3.4. Pſal.130.3. Pſal.143.3. Rom.3.28. Ioh.3.16. Gal.3.11. Iac.2.26.*

If any chance to obiect that *Paul* ſpeaking of Faith, Hope and Love, concludes that the *chiefeſt of them is Love*. Which *1.Cor.13.13.*

being true, then cannot faith bee moſt excellent, but (at leaſt) Love will bee as excellent as Faith, if not more excellent.

Anſwere. I anſwere. This obiection overthrowes not my aſſertion.

Firſt, becauſe the faith which I commend aboue other graces (and conſequently aboue Love) is a ſaving Faith: but it is very probable, by the context of the ſame place, that the faith before which Saint *Paul* commends Love, was a miraculous faith: as appeares: Firſt, in that hee ſpeakes of that faith, the uſe and power whereof was to remoove Mountaines, *verſe* 2. Secondly, in that it is ioyned with other miraculous gifts, as with the gift of knowing all ſecrets, with the gift of tongues, and of propheſie in the ſame Verſe, which every iuſtified Beleever in thoſe dayes had not; and therefore were they extraordinarie. Now a miraculous faith may well bee inferiour to Loue, ſeeing a Reprobate may haue ſuch a faith: but cannot have that loue hee ſpeakes of; becauſe it is the effect of a ſaving faith, which is peculiar to the Elect onely. *Gal.5.6. Tit.1.1.*

2 Secondly, the Obiection overthrowes not my Poſition, becauſe though S. *Paul* in

in the place alledged, had spoken of a saving faith, as well as of a miraculous faith; yet cannot he be thought to commend Love above Faith, but in one respect onely; namely, in regard of continuance, because (as it is imagined) Love continues longer then Faith, namely, after this life, which Faith doth not, (as is thought) whereas I haue given three Reasons, why faith is more excellent then love; and three to one is great oddes.

Calvins Commentary on this place. Ioan. à Lapide in hunc locum

Thirdly, in respect of continuance, Love is not simply more excellent then a saving Faith, because (as I suppose) it doth not vtterly cease after this life, but continues as well as Love; which I will make (at least) very probable by this reason, *viz.* because the body must be saved as well as the soule; but vntill the Day of Iudgement, the body cannot bee saved; for till then it lies vnder the dominion of death in the grave; therefore at least till then, the soule doth trust in Christ, for that part of salvation, which is the redemption of the body, though it self be in heaven. For the act of Faith, which is trust in Christ that he will save the soule, doth cease with this life; for there is no use of

Rom. 8. 23.

Eccles. 12.7. *Luk.* 23.43. *Psal.* 16.

it any more, when once the ſoule is in actuall poſſeſsion of heaven: (which it is immediatly, aſſoone as it is divided from the body by death) yet for all that, foraſmuch as the body, though it reſt in hope, yet is it not in actuall poſſeſsion of heaven, nor can be, till the Day of iudgement: therefore doe I thinke (ſaving other mens better iudgements upon better reaſons) that faith doth abide ſtill in the ſoule after this life; becauſe the act of faith abideth, whereby the ſoule euen in heauen truſteth in Chriſt, and waiteth for the reſurrection of the body, whereby it may be ioyned together to the ſoule againe, and be perfectly glorified together with it in heaven.

4 4. Though there had beene no uſe at all of a ſaving faith after this life, in reſpect of attaining to the reſurrection of the body: yet were not Love a more excellent grace then Faith, both becauſe the love that we ſhall have in heaven, is but a fruit of the ſaving Faith, wee had while we lived here on earth; and the fruit is not more excellent then the tree, nor the effect then the cauſe: and alſo, becauſe Love is not that grace, whereby we hold poſſeſsion of heaven, for that is Faith: (for we hold poſſeſ-

Gal. 5. 6. 1. *Theſ.* 1. 3.

ſion

ſion of heaven by that right, whereby wee claime it as an inheritance, wee claime our inheritance as heires, we are heires as adopted ſonnes, and wee are adopted ſonnes by faith only) but Love is onely our rent, ſuit, and ſervice that we owe to God, in all duty of thankefulneſſe for the glory of heaven, which in this life wee beleeved by faith in Chriſt.

But becauſe ſome care not for pearls, and many eſteeme not a thing for the dignity of it, or becauſe it is excellent; but for the need thereof, becauſe they cannot be without it: therefore let vs take a little view of the neceſsity of a ſaving faith, that thereby wee may diſcerne how uſefull and profitable it will be for us, to have a ſaving faith, and conſequently to try it, to the end I may make good alſo the ſecond Propoſition, which is, that

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No grace of God is ſo neceſſarie, as a ſaving Faith.

The neceſſary uſe of a ſaving faith.

I proove it, 1. becauſe no grace is acceptable to God, namely, unto ſalvation, without a ſaving faith; for *without faith it is impoſsible to pleaſe God*, in any thing we have or do. *Hebr.* 11. 6, 1.

2. Becauſe no grace is ſo neceſſary

for this life, and the life to come; by reason that all good things whereof wee ſtand in need, both for this life, and for the life to come, are ours by the promiſe onely; and the promiſe is made ours by faith onely; and faith onely layes hold on Ieſus Chriſt, in whom they are
2. Cor. 1. 20. made, and in whom they are all, *yea and Amen*, and for whoſe ſake the good things contained in the promiſe, are beſtowed vpon vs, and ſanctified to our comfort.

3. No grace of God is ſo neceſſary as a ſaving faith, becauſe it is to be deſired and uſed above all other graces. For the Apoſtle ſpeaking of many graces of God, neceſſarie to Chriſtians for their ſpirituall warfare, exhorteth the Ephe-
Epheſ. 6. 16. ſians, (and in them all Chriſtians) *above all to take the ſheild of faith, whereby they may quench all the fiery darts of the divell:* which words *above all*, and *quench all*, what do they elſe imply, but that a ſaving faith is more needfull then all the reſt? For although by ſome other graces, Chriſtians might happely quench ſome of Satans fiery darts: yet by a ſaving faith, they may quench them all: according to that of S. *Iohn* to the ſame purpoſe in
1 Iohn. 5. 4, 5. other words, *All that is borne of God ouer-*

com-

commeth the world, and this is the victory that overcommeth the world, even your faith.

So that I may ſafely conclude, that as of all the lights that God created, and ſet in the Firmament of Heaven, for the benefit of men vpon earth, none was ſo excellent as the Sunne, none ſo neceſſary as it; ſo of all the graces and vertuous qualities, which the holy Ghoſt breaths into the ſoules of Chriſtians here on earth, to prepare them for happineſſe in heaven, none is ſo excellent as a ſaving faith, none ſo neceſſarie as it.

And thus much haue I thought good to adde of the dignitie, and neceſsitie of a ſaving faith, above other graces, not to take from them any thing that is their due, (for they all are excellent, and neceſſarie in their ſeverall kindes, according to their ſeverall ends, and uſes, appointed them by God, the authour of them) nor yet to give unto faith, any right that is not due unto it; as to attribute to the act of faith, which is beleeving in Chriſt, any merit of ſalvation. But I have written it, becauſe it hath pleaſed God to crowne this his owne worke, and in his Word ſo far to grace it, above all other graces, as to make it the onely condition of the Covenant of grace,

grace that is requir'd to be had of al thoſe that are capable of ſalvation; as alſo, becauſe there being good cauſe, why they ſhould try other graces that are not ſo excellent & neceſſary as faith in Chriſt, they might thence learne, that it is equity they ſhould try that which is more excellent and neceſſary then they.

Reason 2.

§ 2. *It is equall and iuſt, that Chriſtians try their faith, becauſe worldlings take great paines and care in making tryall of earthly and worldly things, whether they be good or no, or as good as others commend them to be: to the end they may not be deceived in their opinion and iudgement of the worth of them.*

The Reaſon is good: Firſt, becauſe faith is more precious then gold, or all the things in the world. 1. *Pet.* 1. 5.

Secondly, becauſe to bee deceiued in our faith, is a greater loſſe, then to bee deceiued in any worldly thing whatſoever: even as to be deceived in gold and ſilver, is a greater loſſe, then to be deceiued in Braſſe and Yron: therefore wee ought to try our faith, to the end wee may not bee deceived, in miſtaking a falſe faith for a true; and a temporary faith,

faith, for a saving faith.

Thirdly, because upon this ground, Christ wils his Disciples *to labour for the meat that doth not perish*, and *first to seeke the kingdome of God*: whereas worldlings first labour for the food that perisheth, and for earthly kingdomes that vanish away.

Ioh. 6. 26.
Matt. 6. 33.
namely because

And that worldlings do take care, and use diligence in making tryall of earthly and worldly things, is plaine, not onely by that excuse of those men in the Gospell, who alledge for their absence from the Kings great Supper, that is, for their negligence of spirituall and heavenly things; that they had purchased a piece of Land, that they *must needs goe and see it*, namely, whether it were woorth their money they payed for it, and were as good land as it was commended to bee; and the other of them had *bought five yoke of oxen*, and that therefore they must go prove them, to see if they will draw well in the yoke, or no: but also it is made plaine by ordinary experience, and common practice of men, who weigh their gold, to see if it be currant; taste their wines, to prove if they be pleasant; smell to their meats, to try if it be not tainted; and try colours,

Luk. 14. 18, 19.

lours, to see if they be in graine, and the like. So that a saving faith being more precious then these, or any other worldly things, there being as great a possibility to be deceived in matters of faith, as in matters of the world, by meanes of our owne naturall ignorance, and Satans subtiltie; there beeing greater losse by being deceived in matters of faith, then in things of this world: and tryall being the onely meanes to prevent our beeing deceived in holy and spirituall matters, as well as in worldly, it must be equall and iust, that Christians learne to try their faith, and to examine themselves whether they bee in the faith. And thus much of the equity of this duty. The utility or benefit followes, to be considered in the last place, in the third Chapter.

CHAP.

Chap. III.

Of the benefit and profit of the Tryall of Faith.

Reason 1.

§ 1.

It is profitable for Christians to examin themselves whether they haue a saving Faith: because by finding through examination that they haue it, they shall certainly know, that the preaching of the Gospell, hath beene powerfull in them, unto salvation.

The Reason is good, because it is an excellent comfortable thing, to finde that the Gospell hath beene powerfull and effectuall in us unto our salvation, not onely because they, in whom it is effectuall *are ordained to eternall life*, and *Gods sheepe*, because *they heare his voice*; but also because they, to whom it is not effectuall, doe therefore not beleeue

Act. 13.48.
Ioh. 10.27.

Iob.8.47. leeue *and obey, because they are not of God*: but it is a signe they shall perish, because
2.Cor.4.3. the Gospell is hid unto them: namely, if they live and dye in this estate. So that if to be assured of the power and efficacie of the Gospell in vs unto salvation, be a benefit, then ought Christians to make conscience to try and examine their faith; because hereby, this benefit among other commeth unto them.

And that by examination of our selves whether we be in the faith, wee shall come to finde that the preaching of the Gospell hath beene effectuall unto salvation, is plaine. 1 First, because the *preaching of the Gospell is the power of God unto salvation to them that beleeve*. 2 Secondly, because it pleased God *by the foolishnesse of preaching, to save them that beleeve*. 3 Thirdly, because *Faith comes by hearing, and hearing by the preaching of the Word of God, which is the Gospell*. 4 Lastly, because the Apostle *Paul* vpon this ground exhorts the *Corinthian* Christians, to *examine themselves whether they were in the faith*; because by examining themselves whether they bee in the Faith, they should find themselues to be in the faith, and by finding themselves to be in the faith, they should find it to haue bin effected by his Ministerie, to the end it might

Rom.1.16.
1.Cor.1.21.
Rom.10.14.17.
2.Cor.13.5.

might appeare to them that his miniſtery had bin effectual in thē to their ſaluation, and conſequently, that Chriſt had beene powerfull in his Miniſterie among them. 2. Cor. 13. 3, 4, 5, 6.

So that examining our ſelves whether we haue faith, being a meanes to finde wee have it; finding wee haue it, beeing alſo a meanes to know that the preaching of the Goſpell hath been effectuall in us to ſalvation, and the knowledge of the efficacie of the preaching of the Goſpell unto ſalvation, beeing profitable to us, becauſe it is a notable meanes to aſſure us of our ſalvation; it muſt needs bee good reaſon to perſwade Chriſtians to examine themſelves whether they have a ſaving faith: namely, becauſe they ſhall finde through examination, that the preaching of the Goſpell hath beene powerfull in them to their ſalvation.

REASON 2.

It is profitable for Chriſtians to examine themſelves whether they have a ſaving faith, becauſe hereby they ſhall certainly know that Ieſus Chriſt is in them unto ſalvation.

The reaſon is good: becauſe it is a very comfortable thing to the Soule, to know that Chriſt is in us, by his ſauing grace, as appeares

appeares by this; becauſe hereby wee may know that we are Chriſts, and Gods children, and conſequently heires of ſalvation: for if Chriſt be in us, then are we united to Chriſt; and if we be united to him by the bond of the ſpirit, then ſhall we never be divided from him, but dye in him, and riſe by him, and raigne with him in eternall glory.

Epheſ. 1. 13, 14.

1. *Theſ.* 4. 16, 17.

And that by examining our ſelves whether we be in the faith, wee ſhall come certainly to know that Chriſt is in us, namely, unto ſalvation, is plaine. 1. Becauſe the Apoſtle ſaith plainely in the Epiſtle to the *Epheſians*, that Chriſt *dwels in our hearts by faith*: And ſecondly, becauſe upon this ground, the ſame Apoſtle exhorts the *Corinthians* to examine themſelves whether they be in the faith, becauſe by examining themſelves whether they bee in the faith, they ſhall finde themſelves to bee in the faith, and by finding themſelves to bee in the faith, they ſhall finde Chriſt to bee in them, as is plaine by the Apoſtle, where having ſaid, *Examine your ſelves whether you be in the faith, proue your ſelves*: he addeth, *Know you not how that Ieſus Chriſt is in you*; intimating, that by performing this duty of examination, they ſhould finde Chriſt to be in themſelves, to the end, they may

Epheſ. 3. 17.

2. *Cor.* 13. 5.

may discerne a cleere proofe of Christ in him, that is, in his Ministerie, for the credit and iustification of it among them, to the full satisfaction of all that seemed to make doubt of it.

REASON 3. § 3.

It is profitable for Christians to examine themselves whether they have a saving faith; because this examination will further them in the way of salvation.

The reason is good; because men are bound to use all good meanes to preserue their bodily health: much more the welfare of their soules. Yea, they are bound to use all good meanes, to further others in the way of salvation: much more themselves, inasmuch as their soules ought to be dearer to them, then their bodies, and their owne soules, then another mans. *Exod.* 20. 13. *Ephes.* 5. 29. *Heb.* 3. 13.

And that this examination wil be beneficiall to their saluation, will apppeare, by the knowledge they shall reape by their examination, and by the profit they shall reape by their knowledge, in furthering them in the way to Heaven.

First, there is knowledge to bee gotten, by examining of our selves, whether we be in the faith or no: because both they that haue faith, shall by this tryall know,

and bee assured they have it, and they also that haue it not indeed, shall as evidently perceiue they want it: and the ground of this I fetch not from the Apostles words onely cited in my former reason, (when after his exhortation to the *Corinthians* to examine themselves whether they bee in the Faith; he addes in the next words, *Know you not your selves, &c?* intimating that knowledge comes by examination:) but from the generall use and end of all tryall, which is more certainly to know the nature, and qualitie of the thing we try.

2. Secondly, there is benefit to bee gotten by knowing our selues whether wee bee in the faith or no: because both they that finde they haue a saving faith, shall thereby bee mooued to comfort themselves in it, in the midst of the afflictions of this life, and to use all good meanes to strengthen and confirme the same; and they that finde they haue it not, shal hereby (considering the danger of wanting it) be perswaded carefully to use the meanes to attaine it.

Now then if the getting and strengthening of our faith bee a great benefit to Christians: as appeares by this, because else the Diuell would not so labour to hinder

der both, leſt they ſhould *underſtand with their hearts, and be converted, & God ſhould heale them*: then the knowledge that wee have faith, or have it not, muſt needs bee beneficiall to our ſoules, becauſe by this meanes wee are moued to ſtrengthen it, if we have it; or to get it, if we want it. Act. 28. 3.

2. If the knowledge that we haue faith, or have it not, bee beneficiall to our ſoules (as hath been ſaid) becauſe hereby we ſhall be encouraged in the uſe of the meanes, either to get it, or increaſe it, as our need is: then muſt the examination of our ſelves whether we be in the faith, bee beneficiall to our ſoules likewiſe; becauſe hereby we come to know that wee haue it, or haue it not, as hath been ſhewed.

So that furthering Chriſtians in the way of ſalvation, being beneficial to their ſoules, knowing that they have faith or have it not, being a furthering of Chriſtians in the way of ſalvation; and examining themſelues whether they be in the faith, being a meanes to make them know whether they have a ſaving faith or no; mee thinkes this reaſon is good: That Chriſtians muſt therfore examine themſelves whether they be in the faith: becauſe this examination will bee profitable to them, to further them in the way of ſalvation.

Chap. IIII.

An answere to some obiections, against the former doctrine.

BEcause alwayes there have beene, and still there will be gaine-sayers of the truth of God, and the evill neighbour *will sow Tares, where the good Husbandman hath sowed good Wheate*; and becaus'e the Divell beeing an enemy to the practice of all good duties in generall, will in all likelihood suggest into the mindes of men, some opposition against the doing of this duty in speciall: therefore doe I thinke it meete to produce and answer all such obiections as I can imagine, he, or his instruments will make and vrge, to disswade Christians from the tryall of their Faith: to the end they may bee wholly careleſse, or very slacke and remisse in the doing of it.

Math. 13. 25.

The obiections are taken either from a *supposed needlesnes of this tryall*, as the first, second and third; or from *an imagined inconvenience*

convenience of the same, as the fourth and fifth; or lastly, from *a perswasion of unlikelihood, or impossibilitie to try their faith*, as the sixth and seuenth; whereof though none of them bee so difficult, that they deserve or require much labour to answere them: yet because they are perswasiue, by their seeming truth, to deceiue many that are willing to be deceiued; therefore doe I thinke it needfull to answere them; for the stopping of the mouthes of ignorant Cavillers, and for the better settling of the minds of conscionable learners, in the knowledge of the truth of God in this point. And first, of the obiections of the first kinde; namely, that it is needlesse for Christians to try their faith. And of them this the first.

§ 1.

1. OBIECTION answered.

1. Obiect. *What need wee to examine our selves, whether we be in the Faith, or have a saving faith: seeing we know that our forefathers lived and dyed in the Faith which we now professe in England, wee our selves were borne in it, and doe confesse our selves to be Protestants?*

Answere. I answere, that all Christians now living in England, cannot certainely know,

know, that their forefathers lived in the faith we now profeſſe in *England*: for the anceſtors of many that are now Proteſtants in *England*, were undoubtedly Papiſts, and Recuſants: now to be a Papiſt, and to be a Proteſtant, is to be of contrary Religions, and of different faiths.

2 2. Though they certainly knew, that their forefathers lived in the faith wee now profeſſe in *England*, yet can they not certainly know, that they died in the ſame faith, (otherwiſe then by the iudgement of *charity, which hopeth all things*, and iudgeth the beſt, becauſe it knowes not the worſt,) foraſmuch as common experience teacheth, that many who have lived in profeſsion Proteſtants, have died Papiſts; and many alſo that have lived Papiſts, have died Proteſtants.

1. Cor. 13. 7.

3 Thirdly, though they knew certainly, that their Anceſtors and Predeceſſors lived and died in the faith profeſſed in *England*, (which onely is the true faith) and that they came of thoſe beleeving Parents, yet will this doe them no good unto ſalvation, except themſelves profeſſe the ſame faith, as well as their forefathers; for what good did it

to

to the Iewes in Christs time, that they came of the Patriarkes in former ages, to whom the promises were made, and who by faith beleeved those promises, and trusted in God for the performance of them, seeing for all that, Christ saith of the Iewes in his time, that they *were of their father the devell.* Ioh.8.44. For though a man come of never so religious parents, yet is he not borne a Christian by naturall generation of them, but is made a Christian by supernatural regeneration from the Spirit of God: for that *which is borne of the flesh is flesh, and that which is borne of the Spirit is spirit, and except we be borne againe of water and of the Spirit, we cannot enter into the kingdome of God.* Ioh.3.5.

We are indeed begotten unbeleevers, or mis-beleevers, of our naturall parents, by the meanes of the sinne of *Adam* and *Eve*, the common parents of us all: and therefore if wee bee ever made true beleevers in Christ, we must *be begotten againe* hereunto by our heavenly Father: Iam.1.18. if ever *we be begotten againe to a lively hope*, it must be by the *immortall seed of the Word of God*, which is the Gospel. 1.Pet.1.3. 1.Pet.1.23.

Let such men therefore consider, that it will not serve their turne unto salva-

tion, to come of beleeving parents, because *Paul* saith, that all Israel are not
Rom. 9. 7. therefore *the children of Abraham, because they are of the seed of Abraham*: but they are the children of *Abraham*, that are
Rom. 9. 8. *the children of promise*;
Gal. 3. 7. and they are the *children of promise, that are of the faith of Abra-*
Rom. 4. 12. *ham*; even that *walke in the steppes of the faith of their father Abraham.*

I grant, it is a priviledge, to come of beleeving parents, if parents make con-
Eph. 6. 4. science to *bring up their children in the feare and nurture of the Lord*; and, if chil-
2. Tim. 3. 15. dren will be taught *to know the Scriptures from their childhood, that are able to make them wise unto salvation*: otherwise, it is so farre from beeing a blessing to them, that it shal rise up in iudgement against them, if they profit not by the meanes affoorded to them of their new birth unto regeneration and salvation.

4. Lastly, though those that make this obiection, be professors of the true faith onely (as all the Protestants in *England* are) yet will not this serve their turne unto salvation, except they proceed
Matth. 7. 21. further; for not every one *that saith, Lord, Lord, shall enter into the kingdome of heaven*: for God requireth of them, not
Rom. 10. 9. onely that they *confesse with their mouthes*

the

the Lord Ieſus, but that they beleeve on him with their hearts: that they ſhew *foorth their faith by their workes*: that they make proofe of their beleefe by a good life: yea, that they *continue in the faith; and be faithfull to the death, that they may receive the crowne of life.*

Iam. 2 18. Tit. 3. 8. 1. Tim. 2 15. Revel. 20. 10.

For many there be that profeſſe the true faith, which have it not, as *Iudas*, and *Simon Magus*, even as many that make themſelves *rich in ſhew, are poore* in ſubſtance: many profeſſe it for a while, but forſake it as *Demas*: and many profeſſe the faith, that walke not worthy of it: which profeſſe they *know God, but by their workes deny him*: having a *forme of godlineſſe, but denying the power thereof.*

Prov. 13. 7. 2. Tim. 4. 10. Tit. 1. 16. 2. Tim. 3. 5.

Indeed the profeſſion of the onely true faith, makes us the members of the true Church of Chriſt: which a man may be, and yet be a damned reprobate, as was *Iudas*: but it is needfull for Chriſtians, to the end they may be ſaved, not onely to bee members of the Church; but that they be members of his myſticall body. Now, profeſſion of the true faith will not make a man a member of Chriſt, but the having & uſing of faith, by continuall reſting on Chriſt for ſalvation, the ſhewing forth of the fruits of

of it, and labouring for the comfort of the ſame, with patience under the croſſe, be the meanes that will effect it.

So that for all this Obiection, Chriſtians are bound, and haue great reaſon to try their faith, leſt their faith prove but profeſsion; their fruit but leaues, and themſelves ſuch, as for a time beleeve vnto profeſsion, to make them the members of the Church, but not vnto righteouſneſſe, to make them the members of Chriſt, that *for awhile beleeve, and after in temptation fall away*; which who ſo doth, never ſhall be ſaved, notwithſtanding hee come of never ſo religious parents, and were himſelfe in profeſsion never ſo forward and zelous, without cleaving to the Lord in conſcionable and conſtant obedience in his whole man. But let vs ſee what may be further obiected againſt this truth.

Luke 8. 13. *Matth.* 24. 13.

2. OBIECTION anſwered.

§ 2. 2 Obiection. *What need we to examine our ſelves, whether we have a ſaving faith, ſeeing we are ſure we have it? For we know wee can ſay our Creed perfectly.*

Anſwer. I anſwer: 1. Though the Creed containe the Articles of a ſaving faith: yet I feare

I feare me, all that make this Obiection, cannot ſay their Creed perfectly, if they were wel examined, & put to it at the baptizing of their children, or in any publike aſſembly: it is to bee doubted, that many who boaſt they can ſay their Creed, will bee found either afraid to ſay it, or unable to ſay it, or aſhamed to ſay it: ſo that if the having of a ſaving faith conſiſted (as they ſeemed to imagine) in being able to rehearſe the Articles of their Creed, I feare, many would come ſhort of having a ſaving faith.

2. Though they could ſay the Creed without booke, and miſſe not a word: yet if many that make this Obiection, were well catechized, it is like they would bee found unable to underſtand it; and the ſaying of it by heart (as they call it) will doe them no good unto ſalvation, except they can ſay it by art, (that is) truly underſtand the meaning of the ſeverall Articles therein contained. For by the repeating of it, without conceiving the ſenſe thereof, little profit or comfort will ariſe to their ſoules; for (for all this) they may prove no better beleevers then little children of three or foure yeeres old, who can ſay it as readily as they, and yet for all that cannot

cannot bee prooved to have a saving faith.

3 3. Though they could perfectly say and understand their Creed, as they pretend, yet were not this sufficient for their salvation. First, because all this proves no more, but that they have an historicall faith, which onely resides in the mind and understanding, whereas the saving faith, whereof they are to examine themselves, is seated in the heart and affections, as it is plaine by the Apostle, where hee saith, *With the heart man beleeveth unto righteousnesse: and Christ dwels in our hearts by faith.* Secondly, to say the Creed, though with never so good understanding, is but to professe the faith, and God requires more of them that shall be saved, then that they professe the faith, though it be the true faith, as hath beene shewed in answere to the first Obiection.

Rom. 10. 10. *Ephes.* 3. 17.

4 4. Though we could say the Creed, and understand it, yet were not that enough to salvation. First, because neither the saying nor the understanding of it, are the act of faith whereby wee are saved; but onely a relying, or resting upon, and trusting unto Christ (that is) to the merits of his death, and obedience

ence for ſalvation. Secondly, becauſe with the moſt it is taken for no more then beleeving, that there is forgivenes of ſinnes to be had, and life everlaſting, which the very divels know and beleeve.

I grant, that to ſay the Creed is good, and to underſtand it is better; the one is a helpe to the other, and both are furtherances to a ſaving faith: but yet with the heart to beleeve in Chriſt, is to have a ſaving faith; and not to ſay with the tongue, I beleeve in Chriſt. for what though a man did with his lippes ſay never ſo confidently, (which out of a mans underſtanding, iudgement, and memory being well catechized, and taught to ſay ſo, he may doe) With all my heart, and ſoule, I reſt upon the Lord Ieſus Chriſt, for grace and glory; to him I truſt for the remiſsion of my ſinnes, the reſurrection of my bodie, and for eternall life in heaven: yet though he ſay all this with his lippes, and underſtand what he ſayes, yet if he doe not ſo indeed, with his heart, and in truth before God, (his conſcience bearing him witnes in the holy Ghoſt, that hee doth really, actually, and ſincerely from a broken heart, and heavy laden

loaden, ſovle out of feeling of his need of Chriſts merits, and out of an hunger and thirſt for ſalvation by them;) for all his profeſsion with his tongue, hee hath not as yet a ſaving Faith: nor is he yet in Gods ſight a true Beleever in Chriſt.

Indeed if wee heare a Chriſtian ſay ſo, and profeſſe ſo, we are bound in Chriſtian charitie to beleeve him, and to perſwade our ſelues that hee hath a ſaving Faith indeed, and is one of Gods deare children, and a member of Ieſus Chriſt; for wee can know nothing to the contrarie; eſpecially, if his life and converſation be anſwerable to his beliefe, and profeſsion: but for all this profeſsion with the tongue, and ſaying the Creed with the lips, it is not impoſsible but that ſuch a man (not meaning it of any one particular perſon, but indefinitely of any ſuch man) I ſay, it is not impoſsible; but for all this ſuch a man may before the Lord, and in his ſight bee no true beleever indeed, nor have a true ſaving Faith: except it were true, that there were no hypocrites in the Church, who like the Scribes and Phariſes, *ſay and doe not*, which cannot bee as long as wee finde

Math. 23. 3.

it

it written in the Word, that many shall say, *Lord, Lord, who shall never enter into the Kingdome of Heaven, and who professe they know God, but by their workes deny him.* So that this Obiection is to no purpose; therefore let us heare another.

Mat.7.21.

Tit.1.16.

3. OBIECTION answered.

It is needlesse for Christians to examine themselves concerning their Faith; seeing their Minister by his place must examine them.

§ 2.
3. Obiection.

I answere; first, it is true, that all Ministers should try and examine their Parishioners concerning their Faith and Religion, and labour to know it, especially before they come to the Communion; and I would to God all Ministers would make conscience of this dutie: but it is as true, that al Ministers will not take this paines with their people, and so those people that are destitute of such Ministers, must take the paines to examine themselves, if they will have benefit by it.

1. *Answere.*

1.Thes.3.5.

Secondly, many of these obiectors, that with such colours would cover their naked carelesnesse of their owne salvation

2.

Psal.11.

tion, live under Miniſters that would faine take the paines to examine them in matters of Religion, and in the points of their Chriſtian Faith: but they will not ſuffer them, they will count them buſie fellowes for it, and will them to let them alone. For ordinarily the yonger ſort wil be afraid to be catechized, & the elder ſort aſhamed: though I haue beene an eye-witneſſe where both yong and old, men and women, meane and Right Worſhipfull, Maſters and Servants, Parents and Children, haue in the open Congregation beene catechized, and queſtioned of their Chriſtian Faith, where they haue anſwered readily and diſcreetly, to the great comfort of their Miniſter, their owne great credit, and the encouragement of the hearers.

3 Thirdly, though it were true, that all Miniſters were willing and able, cheerefull and painefull, in trying their people, and examining them concerning the Grounds of Chriſtian Religion; yet will it not follow thereupon, that therefore Chriſtians need not to examine themſelves. Firſt, becauſe it is evident by the exhortation of the Apoſtle, that

1. Cor. 11. 28. every man *muſt examine himſelfe before he eate*

tate of the Bread, and drinke of the Wine of the Lords Table; whether his Miniſter doe examine him or no. For there is no ſuch caution or limitation intended or expreſſed. So that becauſe it muſt abſolutely be done, then at leaſt; therefore is it needfull he ſhould try his faith at other times alſo. Secondly, though 2
it be the duty of every Miniſter to pray for his people, and to edifie them: yet it is the duty of every Chriſtian *to pray for himſelfe*, and to edifie himſelfe *in his* *Iude 20. ver.*
moſt holy Faith. Thirdly, becauſe we are 3
better able to know & feele the weakeneſſe or ſtrength of our owne faith, then the Miniſter can: and therefore beeing more privy to it, wee are more fit to ſearch, and try our owne faith, then he can be. Fourthly, becauſe by our priuate 4
and ſecret tryall of our owne faith, and communing with our owne hearts about it, we may be made the more ready to anſwere the Miniſter when hee ſhall try our faith, and examine us concerning it. Fifthly and laſtly, becauſe 5
in other caſes wee will not bee ſatisfied with other mens tryals, of things concerning the world. For though when one payes us money in gold, and we ſee him weigh it before our faces: yet will

we uſually take the Scales in our owne hands, and weigh it our ſelves; which becauſe we doe, if not out of diſtruſt of another man: yet at leaſt out of more truſt in our ſelves then another, and out of care that we be not beguiled: therefore ſhould wee our ſelves, uſe tryall of our ſelves, and of our own faith, though not out of diſtruſt of the Miniſters care, yet at leaſt out of care of our owne ſalvation. And ſo much of the obiections raiſed out of the conſideration of the needleſneſſe of the tryall of our Faith, to diſſwade us from the practice of it. Now to the ſecond ſort of obiections, taken from ſome inconvenience that may bee ſuppoſed to follow upon this tryall. Whereof this is the firſt.

CHAP.

CHAP. V.

Of imagined inconveniences in trying of our Faith.

1. OBIECTION answered.

It is inconvenient and dangerous for Christians to try their faith, because if all Christians, then old folkes must examin themselves whether they be in the faith; and if they should at those yeeres try their faith; they might peradventure bee driven to despaire, because by tryall they might happely finde themselves not to haue a saving Faith. §. 1. 1. Obiection.

I Answere: First, though it be true, that they which have not a saving faith, may by examination come to finde that they have it not: (for the intent and event of tryall is knowledge) yet it is not true, that their finding of Answer.

we uſually take the Scales in our owne hands, and weigh it our ſelves; which becauſe we doe, if not out of diſtruſt of another man: yet at leaſt out of more truſt in our ſelves then another, and out of care that we be not beguiled: therefore ſhould wee our ſelves, uſe tryall of our ſelves, and of our own faith, though not out of diſtruſt of the Miniſters care, yet at leaſt out of care of our owne ſalvation. And ſo much of the obiections raiſed out of the conſideration of the needleſneſſe of the tryall of our Faith, to diſſwade us from the practice of it. Now to the ſecond ſort of obiections, taken from ſome inconvenience that may bee ſuppoſed to follow upon this tryall. Whereof this is the firſt.

CHAP.

CHAP. V.

Of imagined inconveniences in trying of our Faith.

1. OBIECTION anſwered.

§. 1. 1. Obiection.

It is inconvenient and dangerous for Chriſtians to try their faith, becauſe if all Chriſtians, then old folkes muſt examin themſelves whether they be in the faith; and if they ſhould at thoſe yeeres try their faith; they might peradventure bee driven to deſpaire, becauſe by tryall they might happely finde themſelves not to haue a ſaving Faith.

Anſwer.

I Anſwere: Firſt, though it be true, that they which have not a ſaving faith, may by examination come to finde that they have it not: (for the intent and event of tryall is knowledge) yet it is not true, that their finding of

themſelves not to haue faith, will doe them any hurt in generall, or that ſuppoſed hurt in ſpeciall, which is to drive them to deſpaire. In generall it will do them no harme, but good; becauſe by conſidering the danger of wanting faith, and the benefit of having it, they may be perſwaded to bee carefull in the uſe of the meanes to get it. In ſpeciall it will not doe them that harme that is pretended, namely, to drive them to deſpaire; becauſe deſpaire properly taken, is of two ſorts, neither of which they need to feare.

The firſt kinde of deſpaire is of thoſe, who having once had a ſaving faith, and felt the comforts thereof, which are peace, and ioy, and thereby hope of ſalvation, have afterwards deſpaired: (that is) fallen from hope, and for a time loſt the feeling of that meaſure of the hope of their ſalvation, which once they had, namely, through the ſting of conſcience, pricking, and piercing them with feare and terrour for the committing of ſome foule ſinne, not ſoundly repented of, which was the caſe of *David*.

Rom. 5. 2, 3.

Pſal. 51. 8, 9, 10, 11. & 77. 7.

Now this kinde of deſpaire the obiectors need not feare, becauſe it is of thoſe

thoſe that haue a ſaving faith; whereas the obiection, is of thoſe that have it not, and are found not to have it. and beſides, neither doth it befall all the Elect, but ſuch only, as through ſecuritie are overtaken with ſome grieuous ſinne, after their effectuall calling; nor (if it did befall them all) doe they liue and dye in it; becauſe before they dye, they are comforted againe with the Helmet *of the hope of their ſalvation*, as in the example of *Iob* and *David*. 1. *Theſ.* 5. 13.

The ſecond kinde of deſpaire properly taken, is a perſwaſion that ſome have, whereby they are aſſured that they are Reprobates, and caſt away from Gods favour: that there is no way with them but one, which is Hell, nor any mercy with God for them: to which perſwaſion they come through Satans malice, to whom they are given over by God in this life, to be tormented in ſoule for the ſinne againſt the Holy Ghoſt. or ſome other grievous ſinnes fearefully committed, and not repented of. 2

This kinde of deſpaire the obiectors need not ſo much to feare: firſt, becauſe it is peculiar to reprobates onely, ſuch as were *Cain*, *Iudas* and *Saul*: but to want

a ſaving faith, or to be found without it, is not peculiar to Reprobates, becauſe there was a time when the elect themſelves had not a ſaving Faith; namely, before they were effectually called. Secondly, they need not ſo much to feare this kinde of deſpaire, becauſe of one Reprobate that dyes in this deſpaire and torment of conſcience, there be millions that dye in preſumption of mercy, without ſenſe of ſinne, or puniſhment: the reaſon whereof is, becauſe Satan (who knowes he hath time little enough in this life to draw men to ſinne, and long enough after this life to torment them for it) doth therefore ordinarily reſerve the tormenting of ſinners till the Day of Iudgement, and till they be in Hell; leſt if he ſhould deale ſo roughly with all ſinners in this world, they might being ſo pincht with terrours, ſeeke after the meanes of ſalvation, as did the Iaylor, and the Iewes, and the rather, becauſe the preſumption of Gods mercy, without the worke of Gods grace in our hearts, is a fitte meanes to feede men fat to the day of ſlaughter, in aſmuch as it is a meanes to make men careleſſe of repenting and beleeving in Chriſt, whereby

Act.16. & 31.2. 38.

whereby they may come to be ſaved.

Indeed thoſe that make this obiection, may by examination finde they want a ſaving Faith, and the knowledge of this want, may be a meanes to bring them to a two-fold kinde of deſpaire, improperly ſo called; for they may bee brought to ſome anguiſh of minde, and trouble of conſcience, becauſe they haue been ſo long without ſo neceſſarie a grace, and ſo long careleſſe of getting it; yea, they may bee brought to a diſtruſt in themſelves that ever they ſhall bee able, by any goodneſſe or righteouſneſſe in themſelves, to ſave themſelves, to which when men are brought, they may bee ſaid in ſome ſenſe to deſpaire, (ſpeaking after the manner of men.) But they neede not feare either of theſe kindes of deſpaire; becauſe every ſinner muſt thus deſpaire in himſelfe, before hee can be fit to truſt in Chriſt for ſalvation, or to hunger and thirſt after righteouſnes by him, as ſhall be ſhewed hereafter.

2. To this Obiection, I anſwer, that though it were true, which they obiect, namely, that if they ſhould examine themſelves, whether they had a

saving faith; by examination find they had it not, and by finding they had it not, bee driven to despaire: yet are they no whit in worse case before God, nor are they neerer to damnation, for finding themselves not to have a saving faith, then for not having faith, though they know not that they want it. For though they come not in this life to despaire, because they are so blinded in their minds, that they know not that they want a saving faith, and so hardened in their hearts, that they feele not the danger of that want, and so seared in their consciences, that are affected with neither: yet in another life shall they certainly come to despaire utterly, and for ever of salvation: yea, they shall come to that which is worse then despaire, namely, Damnation it selfe, for not having faith, and for beeing careless to get it: specially if they have lived in the cleare light of the Gospell, which these cavillers, and most people have done, that now live in these dayes, and in the Church of *England*; so that there is no reason in the world, why Christians should put off the practice of so necessary a duty, as is the tryall of our faith, upon a needlesse feare

feare of I know not what deſpaire.

Simil.

For is it not a fooliſh thing, for a ſick man that is ready to die, to be of ſo pettiſh, and froward a mind, that by no meanes the Phiſicians muſt looke on his water, nor feele his Pulſes? leſt hee diſcerne thereby, that there is no way with him but one, which is death? nor muſt he tell him how deadly ſicke hee is, leſt he be troubled, and offended at it; and ſo he dies ſuddenly, without ſetting his heart in order unto God, by faith and repentance; or putting his houſe in order to the world by making his Will? even it is as fooliſh, yea a more fooliſh thing it is for a Chriſtian, to have a perſwaſion hee hath a ſaving faith, when indeed he hath it not; but he will not ſuffer his Miniſter to examine him, nor will he examine himſelfe whether he have it or no, leſt happely it might be found hee had it not indeed: nor will he have his Miniſter or his owne conſcience to tell him he hath it not; leſt (forſooth) hee bee troubled in conſcience about it; and ſo on a ſudden he dies ſecurely in preſumption of faith and ſalvation, and is caſt into condemnation. Wherefore ſuch Obiectors ſhould learne to feare Hell, rather then Deſ-

Deſpaire, infidelitie, and careleſneſſe of ſalvation, that are ſinnes themſelves more then Deſpaire, which is but a puniſhment of ſinne: and then they need feare neither Deſpaire nor Hell; if by feeling the want of faith, they labour diligently in the uſe of the meanes to get it, as they would doe for a worldly commodity of pleaſure, profit, or honour, that they delighted in, and had not to enioy.

2. OBIECTION anſwered.

§ 2. *It is inconvenient for Chriſtians to try their faith, becauſe it makes them doubt, whether or no they haue a ſaving faith. And it implies, that they can never tell when they have it: for if they knew that they had it, why ſhould they examine themſelves about it?*

I anſwere: 1. Seeing I have already proved, that God commands Chriſtians to try their faith: therefore muſt they not be affrighted from obedience therunto, by any ſcarcrows of ſuppoſed inconveniencie: ſo that the reaſon can be of no force, to diſſwade us from the practice of this tryall, though ſuch an inconvenience might bee likely to fall therein.

2. More

2. More directly and plainely I say, that no such inconvenience (as is pretended) can of it selfe fall, upon the triall of our faith, because it could not fall upon the Corinthians tryall of their faith; to which *Paul* exhorted them, 2. *Cor.* 13. 5. whereof we have heard before. If it would have falne thereon, surely Saint *Paul* by the wisedome of the Spirit which he had, could have discerned it; and if he had discerned it, hee would never have exhorted them to the tryall of their faith: for he knew wel enough, that those that have a saving faith indeed, doe know they have it; 1. *Ioh.* 5. 20. and hee himselfe (speaking of himselfe as a beleever in Christ) saith of himselfe, *I know whom I have trusted*, 2. *Tim.* 1. 12. and therfore would *Paul* by no meanes teach those that had a saving faith indeed, to doubt whether they had it or no; and to bee perswaded that they can never tell when they had it. Indeed every one that is a Christian by name and profession hath not a saving faith; every one that hath a beleefe of the Gospell, hath not faith in Christ; neither doth every one in his heart beleeve in Christ, that thinkes and sayes he doth; *For all are not Israel, that are of Israel*, neither shal *every* Rom. 9. 6.

one

Matth.7.22. *one that ſaith, Lord, Lord, enter into the kingdome of heaven:* and therfore though thoſe Chriſtians that are ſo, but by name and profeſsion, and that have a beleefe of the Goſpels verity, and doe but preſume they have a ſaving faith, may by tryall come to doubt, whether ever they had a ſaving faith or no; yea to know certainly they neuer had it: yet will it not follow, that hee who hath a ſaving faith indeed, (for of ſuch a one is the obiection to be underſtood, elſe it is to no purpoſe) can come by the tryall of it, to doubt whether ever he had it or no: for he ſhall thereby rather come to know he certainly had it; witneſſe the Apoſtle, who after he had exhorted the Corinthians to *try their faith,* ſaith in the next words, *Know yee not your ſelves?* intimating, that by this tryall, they could not chooſe but finde, and know they were in the faith.

2.Cor.13.5.

So that as long as the fault is not in the tryall it ſelfe, but in the perſon that tryes his faith, namely, that he hath not that which he thought he had: therefore need not true Chriſtians that have this faith indeed, be diſheartened from this tryall, upon a ſuppoſition of this inconvenience.

Neither

Neither in truth need those Christians that have not a saving faith, for that reason feare to examine themselves concerning it, because the doubting whether or no, they have faith; and the knowledge that they have not this faith, wherof they try themselves, that may come to them by their tryall, shall be no inconvenience to them, but rather a benefit and conveniencie; because knowing the want of it, and feeling the danger of that want, they may thereby be moved to seeke for it, in the use of the meanes, and to obtaine it.

That which I have said of the unlikelihood that any such inconvenience shal ensue upon the tryal of the faith of true Christians, namely, that they shall not come thereby to doubt they had it not, or not to know they ever had it, shall be amplified by a familiar comparison.

Simil.

There is a piece of Land, unto which two men lay claime, the one hath a true title by Law, as appeares by his ancient Deeds, and Evidences; and the other thinkes he hath a good title, because hee is in possession, or because some bodie hath told him so: if the title of the land bee called in question to be tryed before the Iudge of Assise, and to

to bee determined whoſe it is of right, and by Law: it may come to paſſe upon tryall and iudgement, that hee who thought hee had a good Title (but had it not in deede) may eaſily come to doubt of the Title hee thought he had; yea, certainly to know that it was ſtarke naught: and therefore no marvell if hee bee loth to have his Title queſtioned: but it cannot fall out upon tryall and iudgement, that hee, who had trve right thereunto by his Deeds and Evidences, ſhould come to doubt whether his claime were good: for hee ſhall rather thereby come to know and bee aſſured that it was good in deed.

In like manner there is a heavenly inheritance, to which all that are in the Church doe lay claime; ſome thinke they have a good title to it, becauſe by name they are Chriſtians, by profeſsion they are Beleevers, and by Baptiſm they are members of the Church; becauſe they haue a beliefe of the Goſpell, they have been at the Lords Table, and are in poſſeſsion of a preſumption at leaſt of ſalvation: And there bee other, that by the evidence of the Word & Spirit doe know, that they are ſons, & heires with Chriſt,

Chriſt, namely, by the witneſſe of the Spirit, in their Adoption; and by the worke of the Spirit in their Regeneration. If each of theſe try their title to Heaven; it may come to paſſe upon the tryall, that he who had but a beliefe of the Goſpell, and therevpon preſumed hee had a ſaving Faith, and intereſt to Heaven, may not onely come to doubt whether ever hee had a ſaving faith or no; but alſo come certainly to know hee never had it, nor never had any iuſt cauſe to perſwade himſelfe of ſalvation, and therefore no marvell if ſuch a one bee loth to try his faith. Whereas on the other ſide, hee that had a ſaving faith indeed, cannot bee brought by that tryall, to doubt whether his faith were a ſaving Faith indeed or not; but rather certainly to know he had it; and therefore no marvell if he be willing and ready to try his faith. So that notwithſtanding this colourable pretence all Chriſtians have reaſon to try their faith, thoſe that thinke they have it, but have it not indeed; to the end they may know they have it not, and ſo labour to get it: and thoſe that have it, to the end they may more certainly know they have it, and ſo labor more to ſtrengthen it, & to take

take more comfortuin it. And ſo I paſſe on to the third and laſt kinde of obiections, taken from an unabilitie, or impoſſibilitie that Chriſtians can euer be able to try their Faith : and they are two. Whereof the firſt is this.

CHAP.

Chap. VI.

Of a conceited impoſsibility, that ordinary Chriſtians ſhould ever bee able to try their Faith.

1. Obiection anſwered.

Ordinary Chriſtians are the Lay people, who are ſimple and ignorant men; and to try mens faith, is a worke of wiſedome, that requires vnderſtanding in the Word of God: and therefore they muſt bee ſpared herein; becauſe it is a greater taske then they are able to performe, it is impoſſible they ſhould doe it. § 1.

TO this I anſwere: 1. that though it be true that many Lay people, and the moſt of ordinary Chriſtians are ſimple and ignorant (the more

is the pitie) yet are not all so: and therefore this obiection (if there were any sound reason in it) can but excuse such onely, whereas under colour of it, all Lay-people, and ordinary Christians, may seeme to be freed from trying their faith, and examining themselves whither they have a saving Faith.

2. Though all were so ignorant & simple, as it is pretended in the obiection, yet if they would use the meanes with that little wit and understanding they have, and beat their braines to learne to try their Faith, as well as they doe to try the goodnes or badnesse of worldly commodities, and to understand which are wares vendible, or refuse, and out of sale; they might in time, by Gods blessing upon the use of the meanes, come to sight and knowledge in the one, as well as in the other; and thereby to try the one as well as the other.

3. But put case they could not by the using their naturall wit, come to know how to try their Faith, yet might they learne by the light of the Word which God hath given them; to *be a Lanthorne to their feet, and a light unto their pathes*, to know how to try their faith, because God hath sufficiently and

Psal. 119. 9.

at

at large described the Nature, vse, and end, fruits and effects of this saving faith; as shall bee shewed in the second booke: by which they may try their faith, and examine whether their faith be a saving Faith, by studying and meditating on these Rules, and applying themselves to those meanes, for the trying of themselves and their Faith thereby.

4. Suppose they should alledge that the Word of God, and the Gospel were hard and darke, and themselves blinde and ignorant, to understand the Rules which it doth propound to Christians for that end, to try their faith thereby, yet hath God in his wisedome, bounty and goodnes, given us many learned and godly Ministers, to whom they may have recourse to instruct and direct them, in this tryall of their Faith, either by publike preaching, or private conference: and the rather, seeing in case they have not skill enough to know the goodnes of their Gold, they will not sticke to goe to the Goldsmiths to tell them whether it want of the purity or waight thereof. 4

5. Lastly, suppose they lived under Ministers, that neither were able, nor 5

willing to direct them in this tryall: yet in these latter dayes, God hath caused to shine such a cleere light of this and other truthes in bookes written in the English tongue, that by them this duty might be learned; and lest it should bee obiected, that they never read any booke made to this end, I have penned this Treatise for their direction and instruction herein: in the second Booke whereof, they shall finde certaine Rules to examine themselves by; and interrogatories upon which they may question themselves touching a saving faith, by which they may easily discerne (if they will, and if they lay themselves to the rule) whether they have any faith at all; or if they have some faith, whether it bee a false faith, or a true; or if they have a true faith, whether an Historicall faith onely, or a saving faith; that accordingly they may use the meanes to get or increase the same. Now followes the last obiection, which is this.

2. Ob-

2. OBIECTION answered. § 2.

Ordinary Christians have trades and occupations to follow, and Shops and Warehouses to looke unto, which require a great deale of time and labour, to get wherewithall they may maintaine their Family: so that they cannot spare so much time from their ordinary businesse of their Callings, as the tryall of their faith will require: therefore it is not possible for them to doe it.

I answere: First, that it may be, some who make this obiection, or approve it, have no Callings at all or Trades to follow, as they that live onely vpon Vsury, and therefore they can make no such plea for themselves for having no businesse in any occupation to take vp their time; they may have time enough to employ in trying their faith, and examining it whether it be a saving Faith. 1

Secondly, others there bee that have bad trades and courses of life to be imployed in; as Players and Gamesters, therefore they cannot share in the excuse pretended in this obiection, to sit off the tryall of their faith: for they 2

are to ſpend no time at all in evill Callings, and therfore muſt they give them ouer, which when they doe, then they ſhall have time enough, to try their faith.

3 Thirdly, thoſe that have lawfull Callings and Trades to follow, to maintaine themſelves by, are not ſo ſtraightned in time: but that notwithſtanding them, they may ſpare ſome, for the trying of their faith. Firſt, becauſe they ſpare ſome time for ſleepe, for eating and drinking, and for recreations, notwithſtanding all the imploiments of their Trades; and why then ſhould they not ſpare ſome time from them, as willingly, for ſo holy a worke as the tryall of ~~our~~ their faith? 2. Becauſe they do not ſpend all their time in buying and ſelling of ware, in receiving and paying of money; but ſome time they take to caſt vp their debt-bookes, & the wares in their ſhoppes, to the end they may ſee how they thriue, or goe backward; & why then may they not ſpend ſome time to caſt vp the booke of their conſciences, and their reckonings with God, to ſee how they grow, or thriue in grace, and in the knowledge of Ieſus Chriſt?

Fourthly,

Fourthly, graunt that Tradesmen were unwilling and loth to spare from their trades any time for holy and spirituall businesses; yet must they spare it by reason of the necessitie of the duty, and benefit that comes by the practice therof, as well as they can and will spare time from their sleepe and foode, when they be young; to lay vp against a rainy day (as they say) and to keep them when they are old: and if they doe not, they cannot bee excused before God by this plea of their calling: no more then they were excused from comming to the wedding of the Kings Son by pleading that they had Farmes to see, and Oxen to try, nor can they bee iustified herein upon this ground, any more then *Martha* was iustified for not hearing Christs Sermon, by pleading that shee was imployed at the same time, in dressing Christs dinner. 4 *Mat.* 22. 5. *Luke* 10. 41, 42.

Fifthly and lastly, though Christians could have no time, all the weeke long in the working dayes of it, to try their faith, yet hath God appointed a Sabbath day every weeke that must be spared from common businesse of our ordinary calling, and must be spent in religious and holy workes (such as is the 5

tryall of our faith) and therefore let Christians set apart some time of that day, for the examining themselves touching their faith and repentance, and to commune with their own hearts of these things by meditation, and with God by Prayer, for direction from his Spirit in this examination.

By this which hath been briefely said touching the obiections against the practise of this duty, and answers thereunto, two things may bee observed. 1. That howsoever many strong arguments are hardly able to perswade Christians to the practice of this dutie of examining themselves whether they be in the Faith or no: yet slender pretences and colours of truth are able to dissuade them from the doing of it, and they will suffer themselves to bee seduced by them. 2. We may observe, that notwithstanding all the obiections, which ignorant and carnall men may deuise, to nouzle them in carelesnesse of trying their faith, and to keepe them from diligence in this tryall: yet this remaines a firme truth of God, and a necessarie Christian duty; that all Christians, men and women of yeeres and discretion, must try their faith, and examine

mine themſelves, whether they have a ſaving faith, or no. What remaines but that with ſo much the more diligence and conſcience, they addreſſe themſelves to doe it accordingly; ſeeing there bee ſo many ſound arguments to perſwade them to it: and not one ſound reaſon to diſſwade them from it?

And ſo I proceed to the ſecond Booke of this Treatiſe, and therein to ſet down directions for this tryall: From the proofe of this, that Chriſtians are to try their Faith, to ſhew how they are to try it. From this, that they muſt: to this how they may: from the matter to the maner; and from the Reaſons to the Rules of Tryall.

THE

THE SECOND BOOKE.

IN the first Booke I have given Reasons, why Christians shold try their faith: and if I should not also prescribe them some Rules, to direct them how they might learne to try it: I might peradventure bee blamed with the Scribes and Pharises, for laying *heavie burdens* upon the shoulders of Christian consciences, and for not *putting to my little finger*, to helpe them to beare the same. Matth. 23.4.

To the end therefore I may avoyd this censure, I wil in this second Booke not only put to my little finger, but my whole hand, heart, and head, to devise and set downe directions in this matter; whereby I may make the *Lords yoke easie, and his burden light*, unto his people. Matth. 11.30.

And

And indeed it is very needfull, I ſhould teach them, how they may try their faith, as well as ſhew them why they muſt; becauſe if they underſtand never ſo clearely, and beleeve never ſo ſtedfaſtly, that it is their duty; yet except they may learne how to doe it, they are never awhit the neerer: for (for all this) they may complaine with the Iſraelites, that they were commanded to make Bricke, but they were not told, where to have ſtraw, and ſtuffe to make it. *Exod.5.7.*

For this purpoſe, I will cite Chriſtians into the Court of conſcience, and propound vnto them certaine queſtions, and interrogatories, concerning a ſaving faith: upon which examining themſelves diligently and impartially, they may diſcover this truth, whether or no they have a ſaving faith.

The interrogatories I purpoſe to propound, are certaine Rules and directions, grounded on the Word of God, and appertaining to the nature and uſe, properties and effects of a ſaving faith; and they are theſe eight in number:

1. Examine thy ſelfe, whether or no thou underſtand, what faith in Chriſt is,

is, and wherein the nature thereof doth consist, namely, as it doth iustifie.

2. When thou understandest what manner of grace it is, then enquire whether or no thou knowest, and beleevest the use, and end of it, namely, that it is ordained by God, to save, and iustifie sinners. 2 b

3. If thou understand the use and end of faith in Christ; then try whether or no thou conceive rightly, of the manner how faith doth save and iustifie. 3

4. After this, make proofe whether thou didst get this faith in Christ by the ordinary meanes, by which God usually workes it in his children. 4

5. This being done, enquire whether or no thou wert ever rightly fitted, and duely prepared to beleeve in Christ, namely, by the worke of other gifts of the Spirit, that goe before it. 5

6. When thou hast found this, make trial, whether or no thou find in thy self thy faith to be lively, and effectuall, to the sanctifying of thy heart, and reforming of thy life more and more; and to the causing of thee to bring foorth fruites beseeming new obedience. 6

7. Examine thy selfe whether or no, thou 7

thou labour in the use of the meanes, for the comforts of a saving faith, namely, to feele them in thy selfe, and to to bee affected with them.

8. In the last place make tryal, whether or no, thou use the meanes, to strengthen thy faith, and to grow in a greater measure thereof.

All these Rules shall bee comprehended and handled in this second Booke, according to their number and order.

In handling of the first Part, I will take this course. First, I will propound and confirme, the true Definition of a saving faith, to the end they may know what manner of grace it is: and this shall be done in the first Chapter. Secondly, I will confute two false Definitions thereof; which shall be comprehended in the two next chapters, namely, the second and the third. Thirdly, I will make particular use of that I have delivered, in the confirmation of the true, and confutation of the false definitions of faith; and direct Christians, how to apply themselves to the Rule, for the tryall of their faith, and for the examining of themselves, whether they have a saving faith.

THE

The First Rule.

Examine thy ſelfe, whether or no thou underſtand, what faith in Chriſt is; and wherein the nature thereof doth conſiſt, namely, as it ſaves and iuſtifies ſinners.

OF all the Rules and Interrogatories, I make this the firſt, becauſe it is the foundation of all the reſt: for except we underſtand this, how ſhould we be able to know, whether wee have a ſaving faith or no?

The meanes to know what a ſaving faith is, is to underſtand the nature thereof; and the way to underſtand this, is to know the Definition that truly deſcribes the nature thereof: therefore will I deliver ſuch a Definition, as ſhall deſcribe the nature of faith in Chriſt, and it is this.

CHAP.

Chap. 1.

CHAP. I.

Of the Definition of a saving faith, or of faith in Christ.

Faith is a grace of God, whereby a sinner doth trust vnto Iesus Christ, for heavenly and eternall blessednesse, according to the Gospell.

IN this definition, or description, two things generally are to bee observed:

1 First, the thing that is defined or described in the nature of it, namely, a saving faith, or faith in Christ, contained in the first word of the Definition, which is *Faith.*

2 Secondly, that which is said of this faith, or that whereby the nature of this faith is described, in the rest of the words following, namely, *a grace of God whereby a sinner trusts vnto Iesus Christ, for heavenly and eternall blessednesse, according to the Gospell.*

By

Rule 1.

By these words, the nature of faith in Christ, is described two waies: generally, and specially: for as all other things are defined by a description of their nature; and their nature consists in two points: First, in that part of it, which it hath in common with other things, (as to be a living creature is the *genus*, matter, or common nature of a man, which he hath in common with birds, beasts, fishes, which are living creatures as well as hee.) Secondly, in that part of their nature, which they have proper and peculiar to themselves, whereby they are distinguished from all other creatures, (as to have a reasonable soule, is the *Species*, forme, and particular nature by which man is differenced from all other creatures living on earth, none wherof are reasonable creatures but himself.) So is it in my Definition: for in these words, *is a grace of God*, is set downe the generall nature, or matter of a saving faith, which it hath in common with all other graces of God, namely, hope, love, patience, and repentance, which are all graces of God, as well as faith in Christ. And the other words of the Definition, *whereby a sinner trusts unto Christ, for heavenly and eter-*

Rule 1.

eternall blessednesse, according to the Gospell, do declare the form or speciall nature of a saving faith, whereby it is distinguished from all other graces of God whatsoever; by none whereof we trust in Christ for this blessednesse, but by faith onely; wherein wee may further discover, 1. the subiect person that trusts for this blessednesse, namely, a *sinner*: 2. the action of this habit of faith, namely, *trust unto*: Thirdly, the obiect of that action, or the person in whom faith trusts, namely, *Iesus Christ*: 4. the end of this faith or trusting, namely, *blessednesse*; described by two adiuncts, *heavenly and eternall*: and lastly, the ground or warrant of this trusting in Christ for this blessednesse, namely, the *Gospel*.

1 2 3 4 5

This Definition I will propound and confirme, to the end I may both be understood in the meaning, as also beleeved in the truth thereof. And that which I shall deliver touching the exposition, and confirmation thereof, shal be distinguished into severall Sections, according to the severall words therof.

§. 1. Faith

The first word of the Definition is *faith*, which shewes, what it is, that is spoken of in the Definition; and what is

Rule 1.

is described: now concerning the word *faith*, or the faith I doe define therein, I would have the Reader to know and remember two things:

First, I doe not define every faith: for I doe not define that which is a beliefe of the Word in generall, or of the Gospell in speciall, called an historicall faith, whereby men assent to the truth of all the written Word; for this will not save them that have it: but the faith that I define, is a saving faith, because it will save them that have it: nor yet do I define here, that faith that was in *Adam*, while for a time he stood in innocencie, and whereby he was to rest upon God for continuance in that state: for that was but a gift belonging to his nature, to make him meet to abide in happinesse here on earth: but this is a supernaturall grace given to men, to make them fit for eternall happinesse in heaven. Neither doe I here define the faith, that is commanded in the Law of *Moses*, which is a trust in God as Soveraigne Lord, Creatour and preserver of mankind, for the obtaining of that life, that is promised to them that can perfectly obey it. For that is trust in God without a Mediator, but this is

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Iam. 2. 19.
Mat. 1. 24.
Luke 8. 13.
Eph. 2. 8.
Gal. 3. 11.

Levit.

Rule 1. with and by one: that is a condition of the covenant of workes, and but a branch of it too; but this is the sole and whole condition of the Covenant of grace.

2 Secondly, in my Definition I doe not describe the whole nature of a saving faith, in al the particulars thereof, and in every respect, namely, as it sanctifies our hearts, and stirres us up to new obedience; or as it pacifies our consciences, and works in us spirituall comforts in the greatest calamities: but in this Definition I so farre onely describe the nature of faith in Christ, namely, as it saves and iustifies us, and as it is the condition, required on our part, to make us persons capable of salvation, by Iesus Christ.

§ 2. is a grace of God. The next words of the Definition to be expounded are these, *is a grace of God*: by which words, I meane not only that it is God that works this faith in those that are saved: for he is the *author of it*, and he is *the giver of it*: *Thankes is to bee given to God* for the worke thereof; and *prayers are to bee made to him* for the increase thereof: but also that the Lord in mercy, grace, and favour, doth work it in those in whom it is, because Christi-

Heb. 12. 2. *Philip.* 1. 29. 1. *Thes.* 1. 3. *Luke* 17. 5.

ans

ans are ſaid to beleeve *through grace*: and *Paul* ſaith, that *by grace wee are ſaved through faith*; and that not of our ſelves, *it is the gift of God*: for our Savior Chriſt doth not onely ſay, that *none can come to him*, that is, beleeve in him, except *hee be taught of God*, but alſo that none can beleeve in him, *except the Father draw him*; and *except it be given him of the Father*; and *except he have learned it of the Father*.

Rule 1.

Act. 18 27.
Eph. 2. 8.
Ioh. 6. 45.
Ioh. 6. 44.
Ioh. 6. 65.
Ioh. 6. 45.

In the third Section follow to be expounded theſe words, *whereby a ſinner*: by which I do not mean indefinitly any ſinner or every ſinner. For Divels are ſinners, yet can they not have a ſaving faith: becauſe they haue no ſaving promiſe. Secondly, Reprobates are ſinners, yet cannot they have a ſaving faith; becauſe it is peculiar to the Elect. Thirdly; Infants are ſinners, yet (for ought that God hath revealed in the Word) they have not a ſaving faith, becauſe it is wrought by the hearing of the Goſpell, which is never preached to infants. By ſinners therefore I underſtand, not onely ſuch as are ſo in themſelves, (that is) both by nature, and by life, in *Adam* and in themſelves. But alſo ſuch as know, beleeve, and feele themſelves to

§ 3. whereby a ſinner

Rom. 10. 14.
Rom. 3. 23. 26. & 5. 3. 16. 17.

Rule 1.

*Math.*11.28.

*Math.*9.12. *Luk.*18.13.

*Luk.*7.47.

*Act.*2.37,38. & 16.31. *Luke* 19.10. *Math.*9.13.

Doth trust unto

be ſinners, and to have need of Chriſt, and Gods mercy to ſaue them: for ſuch are *weary and laden*, and they are called and invited to come to Chriſt; ſuch *are ſicke* in ſoule, and feele their neede of Chriſt to bee their ſpirituall Phyſicion, and ſuch will goe to him: ſuch will *loue God* for his mercy, when he hath forgiuen them: ſuch will enquire after the way and meanes of ſalvation; and ſuch Chriſt *came to ſaue.*

Now followes the act of Faith, wherby we are iuſtified in theſe words, *doth truſt vnto*: for the opening & proving whereof, it will bee needfull to ſhew foure things. Firſt, what is meant by this word, *truſting*. Secondly, that the act of faith whereby wee are iuſtified, is deſcribed by this word *truſting*, or by other words that ſignifie *truſting*. Thirdly, that God requires *truſt in Chriſt* of all thoſe that ſhall bee ſaued. And fourthly, that hee will accept of *truſt or faith in Chriſt* vnto Iuſtification of them that have it, and doe performe it.

1 2 3 4

1. For the firſt. To truſt one, or to truſt vnto one, or to put truſt in one, are well vnderſtood of Engliſh people: they are deſcribed by other words and phraſes,

phraſes, well knowne among vs, as by putting one in truſt with a thing, or putting confidence in a man, for doing ſome thing; our Engliſh language likewiſe affords vs other words of the ſame ſenſe, *viz.* to reſt, or rely vpon a man, to build vpon him, to depend or caſt a mans ſelfe vpon one for ſomething. Rule 1.

To truſt one ordinarily, implyes three things, that will agree with our preſent purpoſe. 1. A knowledge of the party whom we truſt, and of his promiſe to doe us ſome good turne, elſe we had no reaſon to truſt him. 2. A beliefe, that he did meane as he ſaid, when hee made the promiſe, & that he was both able and willing to performe it: elſe we would never truſt him. 3. A not uſing of meanes, or a forbearing to take ſome courſe, by our ſelves, or others, to effect that for which wee truſt to another to doe it. (For example) I may truſt a man, that hath promiſed to pay mee ſo much money by ſuch a day, if I know him: and if he have promiſed mee to pay it then, and if I beleeue him to bee ſufficient and honeſt, and if I truſt him, I ſhall be careleſſe to goe abroad elſewhere, to get in money to ſerue my turne; becauſe I builded on his word, who I

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Simil.

Rule 1.

perſwaded my ſelfe would not faile me. In like manner, all theſe three are neceſſarily implyed in a ſaving Faith, and are ſuppoſed to concurre thereunto, before a man can be ſaid to truſt in Chriſt for ſalvation. 1. Firſt, hee muſt know and beleeve, that God hath promiſed ſalvation to them that truſt in Chriſt: and that whoſoever truſts in him, ſhall bee ſaved. 2. he muſt ſtedfaſtly beleeve, that God is both willing, and able to perform it. 3. he muſt deny to truſt to himſelfe, or to any goodnes in himſelfe, or any other ſave only Chriſt for ſalvation, before he can rely, reſt vpon, or put truſt and confidence in Chriſt for it.

I know many Divines uſe other words to expreſſe the nature of the Act of Faith in Chriſt, whereby we are iuſtified; as namely, to *apply Chriſt*, to *apprehend Chriſt*, or *to lay hold upon Chriſt*, and his benefits, and they are not vnfit, becauſe (as I ſuppoſe) by them they underſtand an action of the ſoule, whereby ſinners intend to honour Chriſt by ſeeking for ſalvation to him alone. But (reſerving reverence to their Iudgements) I thinke the word *truſting*, is both more eaſie to bee underſtood of Engliſhmen; and alſo it doth better expreſſe,

preſſe the nature of that act of Faith, whereby wee are iuſtified; namely, a reſting or relying vpon, a depending or building vpon, a putting truſt or confidence in Chriſt for ſalvation, vpon a knowledge and beliefe that there is no meanes in our ſelves, or any other, to truſt unto for it, but in him onely. Rule 1.

2. The ſecond point propounded in the opening of this word, *truſt*, was to ſhew that the act of Faith, whereby we are iuſtified, is in Scripture often deſcribed by the word, *truſting*, or by other words that ſignifie as much.

1

Firſt, by *truſting*, as where *Paul* ſaith of *Abraham*, that he *truſted God, and it was counted to him for Righteouſneſſe*, which was more then bare beleeving God ſaid true, when hee promiſed to bleſſe him in his ſeede, as ſhall be prooved hereafter; and where hee ſaith of himſelfe, that *hee knew whom hee had truſted*, namely, to bring him to Heauen: and likewiſe where he ſaith of all the faithfull, *that if they bee dead with Chriſt, they truſt that they ſhall live with him*.

Rom. 4. 3.

2. Tim. 1. 12.

Rom. 6. 8.

2

Secondly, the act of faith whereby wee are iuſtified, is deſcribed by other words & phraſes, that ſignifie truſting as namely, *by beleeving upon Chriſt*: by

πιστευω επι. Rom. 4. 5. Act 16. 31.

belee-

Rule 1.

πιστευειν εις.
*Ioh.*1.12.
*Rom.*10.14.
πιστευειν ἐν.
*Ephes.*1.12.13.
1.*Cor.*15.19.

beleeving into Christ: and by *beleeving in Christ*; which must needes signifie more then bare beleeving, that there was a Christ, or that the Sonne of the Virgin *Mary* was the Christ, or that the doctrine concerning the way of salvation which he preached, was true: and therefore must needs signifie trusting in him; as may further be made plaine by the knowne distinction of *Credere Christo*, *credere Christum*, and *credere in Christum*. I know, the Holy Ghost useth other words besides *trusting in Christ*, to expresse the act of our faith, whereby wee are iustified; as namely, *receiving Christ*: namely, with the hands or armes of faith; and *seeing or looking upon Christ*, namely, as with the eyes of faith, and *going or comming to Christ*, namely, as with the feet of Faith: but all these are expounded by beleeving in Christ. The two former in the very Verses & Chapter quoted: and the latter, which is comming or going to Christ, in *Ioh.* 6. 35. compared with *Matth.* 11. 28. so that, by that which I have said, it may evidently appeare, that in the New Testament especially, the act of Faith, whereby wee are iustified, is signified & expressed by trusting in Christ, or

*Ioh.*1.12.

*Ioh.*6.40. seeing

*Matth.*11.28.

or by ſuch words as doe plainely expreſſe as much. Rule 1.

But though we underſtand never ſo well what were meant by truſting to Chriſt; yet if it were not commanded of God, and accepted of him to ſalvation, all this were in vaine: therefore for the further opening and prooving of this part of my definition, I muſt make good theſe two points, which are the two laſt branches propounded to be opened.

3. The third point is, that truſting in Chriſt is commanded of God, to be performed of all thoſe that ſhall bee ſaved; and this ſhall evidently appeare, becauſe Chriſt ſaith, *This is the worke of God, that we beleeve in him whom hee hath ſent:* And the Apoſtle *Iohn* ſaith, that *this is the commandement of God, that we beleeve in the name of his Sonne Ieſus Chriſt.* And anſwerable to both; *Paul* affirmeth that the Apoſtles received Commiſsion to preach the Goſpell to all Nations, *for the obedience of Faith*; that is, that they might obey God, by beleeving in Chriſt for ſalvation, according to the Goſpell. 3 *Iob.6.29.* *1.Iob.3.23.* 16 *Rom.6.26.& 1.5.*

4. Now followes the fourth and laſt point propounded to be opened in the word 4

Rule 1.

word *Truſt*; which is, that truſting in Chriſt, is accepted of God unto iuſtification of all that performe it truely; which may evidently appeare, by the many promiſes of God made thereunto in the Goſpell; as namely, where it is promiſed, that they who beleeve in Chriſt, *ſhall not* [a] *periſh, ſhall not be* [b] *confounded, ſhall* [c] *not come into condemnation*; yea, [d] they *ſhall be ſaved*, they ſhall *receive* [e] *forgiveneſſe of ſinnes*, and they *ſhall be* [f] *iuſtified from all things, from which they could not be iuſtified by the Law of* Moſes; and no marvel, ſeeing by faith in Chriſt they are *made the* [g] *ſons of God by grace*, and by being ſonnes, *made* [h] *heires by Ieſus Chriſt of eternall glory*. So that truſting to Chriſt, beeing words well underſtood of Engliſhmen, and in Scripture uſed to deſcribe the nature of a ſaving faith, truſting in Chriſt, beeing commanded of God, and by him promiſed to bee accepted to our iuſtification; I hope it will hence evidently appeare, that I had good reaſon to uſe them in my definition, rather then other, to deſcribe the act of faith, whereby wee are iuſtified. And ſo I paſſe on from the act of faith, which is truſting, to the obiect thereof, which is Ieſus Chriſt.

a *Ioh.*3.16.
b *Rom.*9.33.
c *Ioh.*5.24.
d *Mark*16.16. *Act.*16.31.
e *Act.*10.43.
f *Act.*13.39.
g *Ioh.*1.12. *Gal*3.26.
h *Rom.*8.16,17 *Gal.*3.26.29.

In

Rule 1.

§. 5.

Iesus Christ

In these words *Iesus Christ*, is set downe the worthy Person in whom we trust for salvation: For the object of our faith is not God onely, or simply; but *God in Christ, in whom he reconciled the world; who is the Mediatour betwixt God and Man*; who is *our Advocate with the Father*, and *who is the propitiation for our sinnes*: for in him all *the promises of God are yea, and Amen*: and in him are *hid all the treasures of Gods wisdome and mercy*; for hee is both willing to save us, beeing Man, and able, being God, if wee rest vpon him.

2. *Cor.* 5. 19.
1. *Tim.* 2. 5.
1. *Ioh.* 1. 1, 2.
2. *Cor.* 1. 20.
Col. 2. 3.

I know, wee must trust in God the Father, and God the Holy Ghost, as wel as in Iesus Christ, but in neither of them as Mediator, for that onely is the Man Christ Iesus: but we trust in God the Father for Reconciliation and Adoption, and in God the Holy Ghost for sanctification and consolation, by the meanes and merit of Iesus Christ, *in whom onely wee are predestinate to the Adoption of his children, and blessed with spirituall blessings in heavenly things*; (because he onely paid a price to God his Father for them, and purchased them for us by his precious bloud) all which are understood in one word, *blessednesse*, which

1. *Tim.* 2. 5.

Eph. 3. 5.

1. *Pet.* 1. 18, 19.

Rule 1.

§ 6.

for heavenly and eternall blessednesse,

which is the next word to be opened.

In the sixt place is set downe the end of our trusting in Christ; and that is for heavenly and eternall blessednesse: which consists in our full deliverance from all hellish and eternall punishments, and in the enioying of all heavenly and everlasting happinesse, both of grace and glory, in soule and body; for all these are in few words called the salvation of our soules; and the salvation of our soules is called the end of our faith: for *we are kept by the power of God through faith vnto salvation.* I call it *blessednesse*, because this word comprehends all that can make a man perfectly happy; as also because it is used by the holy Ghost to expresse that, for which wee trust in Christ, and which we hope to receive by trusting, as appears by comparing [a]. I call it *heavenly blessednesse*, because it is chiefly to be had in heaven; and I call it *eternall*, because it shall never have an end, as all worldly blessings have. I grant, that temporall blessings are promised to the faithfull: for godlinesse hath the promises of this life, and the life to come: and hee *that hath given vs Iesus Christ, will with him give vs all things also.* But onely spirituall blessings

1. *Pet.* 1. 9. 1. *Pet.* 1. 5.

Psal. 1. 1.

a *Gen.* 12. 3. *Gal.* 3. 14. *Rom.* 4. 6, 7, 8, 9.

1. *Tim.* 4. 8. *Rom.* 8 32.

in

in heavenly things, are the treasures of the Covenant of grace; & as for temporal things, they are but as an advantage to the bargaine, and consectaries thereupon; as appeares by this, in that they are not absolutely promised in the Covenant; and secondly, because they are not to be enioyed perfectly here on earth, where onely we stand in need of temporall things.

Rule 1.

Matth. 6. 33.

1 <
2 <
<
<

Now in the last branch, I come to the end of my Definition, wherein is laid downe the foundation of our faith in Christ, or the warrant that we have to beleeve in Christ, for this blessednesse, namely; *the Gospel*: for the Gospel onely doth promise this blessednes to all that beleeve in Christ. Now by Gospell, I doe not meane the writing of any one, or all the Evangelists, but the promise of perfect happinesse in soule and body, made to beleevers in Christ, wheresoever we find it in the Old or New Testament, in the Gospels, or Epistles expressely set downe, or by necessary consequence implied.

§. 7. according to the Gospell.

And I adde these words, *according to the Gospel*, unto my Definition of a saving faith: First, because the Gospel onely is the proppe and ground of our faith,

Rule 1.

faith, by which wee are called to beleeve in Christ; without which it were great presumption to seeke for pardon, and trust in Christ for salvation, had not God in the Gospell commanded us so to doe; and promised us salvation, if we do so; and with which it is Christian boldnesse, and holy confidence, to draw neere to the throne of Grace, having Gods Word for our warrant, and incouragement to seeke for salvation by beleeving in Christ, seeing the dutie is so easie that is required of us, the thing so excellent that is to be attained unto by beleeving, and the person so worthy and able to procure it, in whom we trust for it.

I grant, the Law of God, and the whole Bible, are to be beleeved as well as the Gospell; and the Law commands faith in God, as well as the Gospell: (though not the same faith which the Gospell doth, as hath beene shewed before) but no Word is the Gospell, but the Word of faith; and no Word is the Word of faith, but the promise, because it onely teacheth doctrine, concerning the way and meanes of salvation; as namely, who shall save, *viz.* Iesus Christ; and how, *viz.* by his death; and whom,

whom, *viz.* beleevers in him.

Rule 1.

For the Gospel only *commands men to beleeve in Christ*; the Gospel onely promiseth salvation to them *that beleeve in him*; and the Gospel onely workes this faith in men, to make them capable of salvation. And thus much for the opening and confirming of the true Definition of a saving faith, which (I hope) is sufficient for that end. For the further proofe whereof, I will adde but one word more, namely this; that therfore my Definition of a saving faith is good, not onely because it observes the rules of a good Definition, as hath beene shewed before; but also, because it containes in it all the causes thereof; namely, the efficient, God; the materiall, a sinner; the formall, trusting in Christ; and the finall, heavenly, and eternall blessednesse, together with the foundation and ground thereof, which is the Gospell.

1. *Ioh.* 3. 23.

Ioh 3. 16.

Rom. 10. 14. 17.

of a saving faith,

My Definition then containing the true nature of a saving faith; and therefore being true, it must follow, that all definitions, that describe the nature of it otherwise, (that is, not in other words, but in another sense, and to another end) must needes be false and erronious.

Rule 1.

Of this kind there be two definitions that are unſound: the one, of the Papiſts in *Rome*, who require leſſe faith to the iuſtifying of a ſinner, then I have ſaid: and the other is, of ſome *Lutherans* in *Germany*, who require more, as ſhall be ſhewed in order: and both theſe I will addreſſe my ſelfe to confute by the Word of God, to the end the Chriſtian Reader may be the better eſtabliſhed, in the true definition of a ſaving faith.

CHAP.

Rule 1.

CHAP. II.

Of the Definition of faith required to ſalvation, among the Papiſts.

BY the Doctrine of the Papiſts, it ſhall evidently appeare, that all the faith, which they require, to the iuſtifying of a ſinner, is, that hee firmely aſſent to the truth of the Word of God; provided, hee beleeve it to bee true, not becauſe by evidence of reaſon he diſcernes it is true, and underſtands well enough how it may bee true; but upon the bare authority of God onely, who hath revealed and written it.

Now becauſe I will doe them no wrong, therefore will I cite their owne words; and becauſe it will bee tedious to alledge many teſtimonies, therefore will I content my ſelfe with one, which is the Definition of *Bellarmine*, a learned Clarke, a valiant Champion, and a Cardinall Pillar of the Church of *Rome*: his words are theſe:

Rule 1.

§ 1.

Faith is onely a firme and certaine assent to all those things, which God hath propounded to be beleeved.

Bellar. tom. 4. lib. 1. cap. 5. de Iustificatione.

And lest this might be thought to be but one Doctors opinion; therefore let us heare what a Popish Councell of Doctors say of the point. The Councell of *Trent* requires no more, but To beleeve to be true, all things which are from God revealed and promised: by which words, *All things that God hath propounded to be beleeved, and that are revealed and promised*, are meant, not onely all things which are contained in the written Word, called the holy Scriptures, as *Bellarmine* expounds himselfe in the booke before named, *pag.* 742. & 731. but more, *even all things which are preserved in the Church, by universall, apostolicall Traditions, and which are determined in generall and particular Councels, being confirmed by the Sea-apostolike; and which are defined or concluded by the Bishop of* Rome, *as he is Bishop*, as it is expounded by another Iesuite.

Concil. Trid. Sess. 6. cap. 6.

Tollet. Instructor. Sacerdot. Lib. 4. cap. 1. § 7.

For the confutation of this Popish opinion, of the nature of their iustifying faith, I will bring but two Arguments, whereof the first is this.

I. Ar-

Rule 1.

I. ARGVMENT.

All the faith required of Christians to iustification, is not onely an assent to the truth of all his Word, because God requires more of them then this, namely, to beleeve in Christ, or to trust to the merits of his death and obedience.

The Reason is good, if I can make good these three Propositions whereon it is grounded, namely, First, that beleefe or trust in Christ is faith. Secondly, that God requires this trust in Christ, of those that are to be iustified. And thirdly, that trust in Christ for salvation, is more, then onely an assent to the truth of the Word of God, yea though it be the Gospell.

1. That beleefe in Christ is faith, is plaine, not onely by the notation of the word, in that to *beleeve*, πιστεύω, comes of πίστις, which is Faith; but also, because to beleeve, or trust in, or upon Christ, is called Faith, *Rom.* 4. 5. *Gal.* 2. 16. & 3. 6, 7. 22. *Act.* 15. 9, 11.

2. That God requires trust in Christ, which is, resting and relying on his merits for salvation of them that shall bee saved, needes no proofe here; because

Rule 1.

it hath beene largely declared, in the expoſition of my Definition of a ſaving faith, to which I referre you.

3. And that truſting in Chriſt, or truſting to him, or putting truſt and confidence in him, is more then aſſenting to the truth of the Goſpel, I prove thus: Truſting to a man is more, then beleeving that he ſaith true; therefore truſting to Chriſt, is more then beleeving the truth of Gods Word delivered by Chriſt. The reaſon is good, becauſe truſting, is one and the ſame action in nature, whatſoever the obiect of our truſt be; and beleeving the truth of any ſaying, is one and the ſame in kind, whatſoever the ſaying be, that is beleeved.

And that truſting a man, is more then beleeving he ſaith true, ſhall be evident by this reaſon; namely, becauſe to aſſent to the truth of a mans word, or to beleeve hee ſaith true, is a faith that is common to any ſpeech he utters, be it a truth, or a lye; a promiſe or a threatning: but to truſt a man, is a faith that is proper to that ſpeech which is a promiſe onely. For example: if I tell my neighbour, that I went from *London* to *Dover* in one day; and returned home to

to *London* againe the next; he may beleeve I ſaid true, and aſſent to the truth of my ſpeech with one kind of faith, and hee may perſwade himſelfe I ſaid truly, and that I did as I ſaid: But if I ſay to him, that to morrow (God willing) I will give you a piece of gold of twenty ſhillings, to buy you a Bible: in this caſe he may doe more, then onely beleeve I ſaid true, or barely aſſent to the truth of my promiſe; for hee may truſt unto me, and expect to receive it from me, and come to mee the day appointed, to demand it, according to my promiſe. So that truſting in Chriſt being required to iuſtification, as well as beleeving the truth of the Word; and truſting in Chriſt being more then aſſenting to the truth of Gods Word; it muſt follow then, that the Popiſh Definition of faith is unſound; which requires no truſt in Chriſt at all, but only an aſſent of the truth of all things contained in the Word of God. For the further confutation whereof, this ſhall be my ſecond Argument. Rule 1.

II. ARGVMENT.

All the faith that God requires of Chriſtians, unto iuſtification, is not onely an aſſent

Rule 1. *to the truth of Gods Word, because all the faith that he required of his people Israel for the obtaining of lesser benefits, even temporall deliverances, and blessings, was not only an assent to the truth of Gods promise, but a trusting in Gods power, goodnesse, truth, and mercy, for the obtaining of good things promised.*

The Reason is good, because greater benefits, *viz.* heavenly and spirituall, are more excellent then lesser, *viz.* earthly and temporall: therefore are they not so easily obtained as they; and therefore for the obtaining of them, the Lord requires at least as much (if not more) faith, as for the obtaining of the other.

And that all the faith which God required of the Israelites, for the obtaining of temporall blessings and deliverances, was not onely an assent to the truth of his Word, is plaine, because he required of them a trust in his power, truth, goodnesse, and mercy, as may easily appeare by the 2 *Chro* 20.20. where *Iehoshaphat* exhorts the people, not onely *to beleeve the Prophets of the Lord*; that is, not onely to assent to the truth of the doctrine of their Prophesies, but also, to

trust

truſt in the Lord their God, that ſo they may be eſtabliſhed and proſper: as alſo by 1. *Chron.* 5. 20. where the Lord renders the reaſon, why his people Iſrael were not overcome in battel of the Hagarites and others, but that they rather were delivered into the Iſraelites hands; and the reaſon is, becauſe *they prayed to God, & put truſt in him*: which yet may be further cleared, in that where the Lord renders a reaſon, why his wrath fell upon his people Iſrael; the reaſon was, becauſe *they beleeved not in God, and truſted not in his ſalvation.* So that truſting in God, and beleeving in him, being required of his people, for the obtaining of temporall bleſsings, as wel as beleeving the truth of his Word; ſpirituall and heavenly bleſsings, requiring as much faith for the obtaining of them, as temporall; and truſting in God or Chriſt being more faith, then beleeving the truth of the Word: It muſt needs follow, that the Popiſh definition of faith muſt needs be unſound, which requires not to the obtaining of iuſtification, that faith which is truſt in Chriſt, but onely an aſſent to the truth of the Word of God, which is an hiſtoricall faith.

Rule 1.

Pſal. 78. 21, 22.

This

Rule 1.

This I thinke is enough to have alledged in confutation of the Definition of a ſaving faith, as it is taught in the Church of Rome. Other reaſons I could bring againſt others, (if any other but Papiſts were in this point of this opinion with them) to prove, that a ſaving faith is not onely an aſſent to the truth of the Word of God; as namely, becauſe if it were, then 1. reprobates and deuils, that never ſhall be ſaved, may have a ſaving faith; for they may aſſent to the truth of the Word, and beleeve the Goſpel. 2. Then an hiſtoricall faith, and a ſaving faith, ſhould bee all one, which hath beene contradicted by many Divines, ancient, and moderne, that have diſtinguiſhed faith into 3. kindes; an hiſtoricall, a miraculous, and a ſaving Faith: but becauſe I intend here a confutation of the Papiſts onely; and I know theſe reaſons would not be ſufficient to confute them, who thinke, that reprobates may have any faith, and yet be damned; and who will yeeld no ſuch diſtinctions: therefore will I omit the further proofe and proſecution of thoſe Arguments, and onely content my ſelfe with the two, that I have formerly produced, as beeing ſufficient (in my iudge-

Luke 8. 13.
Iam. 2. 19.
Marke 1. 24.

iudgement) to confute the Popiſh opinion, concerning the nature of their faith, which they require of all Catholikes to ſalvation. Rule 1.

But becauſe they endevour to maintaine their opinion by colour of Scripture, which ſeemes to countenance it, therefore will it not bee needleſſe altogether, to ſay a little in anſwer of their Arguments, ſpecially the chiefeſt of them, and the rather, becauſe hereby the truth of that I have ſaid, will be further cleered, the Reader more fully ſatisfied, and the Adverſarie (if hee will reade and beleeue) more ſoundly convinced.

The Arguments alledged by the Papiſts in defence of their Definition of their ſaving faith, are many: but the chiefeſt of them are theſe foure: which being fully anſwered, the reſt will not deſerve any labour about the confuting of them.

A ſaving faith, or all the faith that God requires to iuſtification, is onely an aſſent to the truth of the Word. 1. Arguments of the Papiſts.
becauſe it is only in the underſtanding, *Heb.* 11. 1. 2. Becauſe *Abrahams* faith was this aſſent, *Rom.* 4. 1. 3. Becauſe everlaſting life is promiſed to this faith, *Iob.* 20. 31. 4. and laſtly, becauſe the mira-

Rule 1.

miracles which Christ and the Apostles did, were all wrought for the confirmation of this faith, *Mar.* 16. 16. to the 20.

To these Arguments I meane to answere generally and particularly: but briefely in both kindes.

The generall answere to the obiections.

The generall answere is this: that neither of the foure Arguments doe proue that for which they are alledged. For the point to bee prooved is, that all the faith that God requires of men to iustification, is onely an assent to the truth of the Word: but the proofe only is, that God requires of them that are to bee iustified, that they beleeve his Word, or assent to the truth thereof, which I never denyed. Now who knowes not that there is a maine difference betwixt these two sayings? God requires assent, and al that God requires is assent? If any man can or will directly conclude out of any of the places alledged, or any other the point in question, I will yeeld the cause: in the meane time they are insufficient. For though it be true that the faith spoken of in the foure Texts alledged, be a saving faith, and that the beleeving there spoken of, were onely an assent to the truth of the Word:

Word: Yet all is to little purpoſe for them, as long as God requires more faith then this, in other places of Scripture; namely, beleeving in Chriſt; which I have proved to be faith, as well as aſſent to the truth of the Word of God, and to be more faith then it, except we ſhall ſay, that that which God requires in one place of Scripture, is not as neceſſary to iuſtification, as that which he requires in another, or that God is bound to ſet downe in every place of Scripture, where he ſpeakes of the duties requiſite to iuſtification, all the duties, and all the faith therevnto requiſite; which no reaſonable man can imagine to be true. Rule 1.

1. OBIECTION *anſwered, particularly taken from* Heb. 11. 1, 3.

Touching the particular anſwere, to each Argument of the Papiſts, I ſay, that the 1. is inſufficient; becauſe in the Text alledged, he doth neither ſpeak of the whole nature of faith, fully in every kind, and of every act thereof, requiſite to iuſtification: neither doth he ſay that every kinde of faith, or every act, of every kinde of faith, is in the underſtanding onely. That the Text alledged, §. 5. Particular anſweres to the obiection.

Rule 1.

ged, ſpeakes not fully of the whole nature of faith in every kinde, and of every act of faith requiſite to iuſtification, is plaine by this: becauſe it mentions not, *truſt or beleefe in Chriſt*, which I have formerly proved to be faith, and to bee required of all thoſe that ſhall bee iuſtified.

Indeed in other places of the Chapter, hee ſpeakes of it by implication, as *verſe* 5, 6, 8, 9, 10. but not in the Text alledged; becauſe the Text ſpeakes only of that faith which is in the underſtanding, namely, an hiſtoricall faith, whereby wee beleeve the truth of the Word, *concerning the Creation of the world of nothing*, *ver.* 3. and of that faith which conviceth our underſtanding of the truth of thoſe things, of wch we can ſee no reaſon how they ſhould be ſo, *ver.* 1. But the act of faith, which *is truſt in Chriſt*, is in the heart, will, and affections. Which I prove by theſe texts of Scripture, and Reaſons.

1. Becauſe that faith muſt needs bee in our hearts, whereby Chriſt dwels in our hearts: but *Chriſt dwels in our hearts by faith in him.*

Epie. 3. 17.

2. That faith muſt needs bee in our hearts, by which with our hearts wee beleeve

beleeve unto righteousnesse; but *with our hearts wee beleeve in him unto righteousnesse.* Rule 1. *Rom.10.9.10.*

3. That faith must needs bee in our hearts, by which we draw neere with a true heart, to the throne of grace: but *by full assurance of Faith, wee draw neere with a true heart to the Throne of grace.* *Heb.10.22.*

4 To beleeve in Christ, is to goe to Christ, or to seeke to him for salvation: but to goe to Christ, or to seeke to him to bee saved, belongs to the heart, will and affections, by reason of the goodnesse of the thing, which is salvation, which drawes our hearts and affections to desire and seeke for it. *Matth.11.28. Ioh 6.35. Act.15.17.*

5. Because to beleeve in Christ for salvation, is *fiducia in Christo*, or *Christum*, that is, a trusting in Christ, or putting confidence in him, a resting or relying upon him with all our hearts for saluation, as hath beene shewed in the opening of my Definition of a saving faith: but *fiducia in Christo*, or *Christum*: that is, trust in Christ, is in the heart, will, and affections, by the confession of *Bellarmine* himselfe. *Bell. de iustific. l.1.c.5.p. 733. c.d.*

And that the Apostle in the Text alledged, doth not affirme that euery kind of faith, and every act of every kinde of faith

Rule 1.

faith, is in the understanding onely, as is plaine; because the word, *only*, is neither in the Letter, nor sense of the Text. Indeed one kinde of faith, and one act of faith whereof he speakes, *verse* 3. 1. is in the understanding onely; but neither is that all the faith which God requires to iustification, as hath beene shewed by two Arguments before (for that is but an Historicall faith, and God requires more then an Historicall faith to iustification) nor will it follow, that therefore all and every kinde of faith, and every act of faith, must bee in the understanding onely, because that is. For though that faith which onely hath truth for the obiect of it, and which onely lookes to the truth of the Word, (which assent to the truth of the Word as an Historicall faith doth) be onely in the understanding; because the faculty of iudging, and after iudgement, of assenting to the truth of any word or speech of God or man, belongs to the understanding onely: yet that faith which hath for the obiect of it, not onely the truth of the promise of the Gospell, but the person of the Sonne of God to rest vpon, for so good and excellent a thing as is grace and glory: (Which faith

faith in Christ, or a saving faith hath) may for all that be, & doubtlesse is, in the heart, will and affections: so that, either the Papists must deny *fiduciam in Christo*, that is, trust in Christ, to bee a kinde of faith, (wch I have formerly disproved:) & to be in the will (which is confest by *Bellarmine* himself) or they must acknowledge that S. *Paul* peakes not of all, & every kinde of faith, and of every act of faith, requisite to justification; wch to doe, is in effect to professe plainely, that they cannot soundly conclude from the Text in the *Hebrewes*, that all the faith wch God requires unto justification, is only an assent to the truth of the Word, because all & every kinde of faith is not in the understanding onely. For though that faith, which is an assent to the truth, be in the understanding only, because every assent to the truth is the understanding only: Yet that faith which is more, then an assent to the truth, namely, a trusting, resting, and relying upon Christ, with all the heart for salvation, may be, & certainly is in the will, heart and affections, because trusting, resting, reying and depending on God, is in the heart, will and affections. And so much for a more particular answere to

Rule 1.

Heb. 11. 1, 3.

Rule 1. the first Argument of the Papists, whereby they would proue, that all the faith required of Christians to iustification, is onely an assent to the truth of the Word. The second followes.

§ 6. 2. OBIECTION *answered. From* Rom. 4. 3.

The second Argument likewise doth not proue the point in question; because though *Abraham* were the father of the faithfull; and *Paul* say, *Abraham credidit Deo*, which they translate, *Abraham beleeved God*, as if his faith were nothing else, but an assenting to the truth of his promise; Yet will not their translation proue the point, namely, that all the faith which God requires of those that shall be saved, is onely an assent to the truth of the Word; because those words, *Abraham credidit Deo*, are to be understood not onely of his beleeving the truth of Gods promise; but of his trusting to God for the performance of his promise, though hee saw no likelihood thereof.

This I proue: first, because those words, *Abraham credidit Deo*, are expounded in the fifth *verse*, by *beleeving or trusting vpon him that iustifieth the ungodly*, and

and truſting vpon God, is more then bare beleeving the truth of his Word, as hath beene proved before. Secondly, becauſe the ſame Apoſtle ſpeaking of *Abrahams* faith in the ſame Chapter, ſaith, that *he was ſtrong in the faith, and gaue glory to God, being fully aſſured that what he had promiſed, hee was able to performe*, 20. 21. yea, that *hee beleeved in hope againſt hope*, *verſe* 18. Thirdly, becauſe in the Epiſtle to the *Hebrewes*, the Apoſtle ſpeaking of *Abrahams* faith, ſaith, *when he had patiently endured, he obtained the promiſe, & by faith and patience inherited them*. All which ſhew plainely, that *Abrahams* faith was more then a bare beleeving that God ſaid true, or an aſſenting to the truth of Gods promiſe.

Rule 1.

Heb. 6. 15. 12.

And that the expoſition of the words; *credidit Deo*, that is, truſted God, or reſted vpon him, with waiting patiently for the obtaining of the bleſsing promiſed, may not ſeem ſtrange, I proue it, not onely by the ſame ſenſe of the ſame word in Heathen Authors, as where the Poet ſaith: Truſt not the common people, the multitude is variable or uncertaine, that is, not to bee truſted, but alſo by the uſe thereof in the ſame ſenſe, of truſting, or putting

Phocylides verſe 90. λαῶ μὴ πιστεύε πολύτροπος ἔστιν ὅμιλος. *Populo ne fide, mutabile eſt vulgus.*

Rule 1.

2. *Tim.* 1. 12.

one in trust in the Holy Scriptures, as where *Paul* saith, *I know whom I have trusted, and I am perswaded, that he is able to keepe that which I have committed unto him against that day.*

I acknowledge the same word or Verbe, with the same Case, namely, the Datiue doth signify to beleiue, one saith true; as *Mar.* 16. 13. *Ioh.* 2. 22. & 5. 46. 47. *Act.* 8. 12. & 24. 14. *Rom.* 10. 16. but it doth not alwaies signifie that, and no more: for it sometimes signifies to trust one, or put one in trust, or to commit to ones trust, as *Ro.* 3. 3. 1. *Tim.* 1. 11. 2. *Tim.* 3. 14. which is more then onely beleeving, one saith true, or assenting to the truth of his saying.

So that *Abrahams* saving faith being a trusting, resting, or relying on Gods power, truth and goodnesse for a blessing in his seede, and trusting, resting or relying on God, being more then bare beleeving, he saith true; therefore cannot that Text in the Epistle to the *Romanes* proue a saving Faith, to be onely a beleeving, GOD saith true in all his Word, or an assent to the truth of his Word.

3. OBIEC-

Rule 1.

§ 7.

3. OBIECTION *answered: From* Ioh. 20. 31.

In the third, place where they urge that all the Faith which God requires of Christians to ſalvation, is onely an aſſent to the truth of the Word, becauſe eternall life is promiſed to this faith, I ſay the reaſon is not good. 1. Becauſe eternall life is promiſed to faith in Chriſt; and faith in Chriſt, is more then aſſent to the truth of the Word, as hath beene proved before. 2. Becauſe eternall life is promiſed to the knowing of Chriſt; yet can no man thence conclude, that all the faith which God requires of Chriſtians, is onely knowing of Chriſt; for then what ſhould become of acknowledging Chriſt, or aſſenting to the truth of his Doctrine, which is more then knowing him or his Doctrine? Thirdly, the end of the beleeving ſpoken of in the Text, is *to have life in Chriſts name*, and the meanes to attaine life by Chriſts name or merits, *is to beleeve in it, or to reſt upon them*: therefore do I thinke that the beleeving there ſpoken of, may as well bee applyed to the name of Chriſt, as to the word written: to the end, that by beleeuing the Word writ-

Iob. 3. 16.

Iob. 17. 3.

Iob. 1. 12.

Rule 1. ten, wee may come to beleeve in the name of Christ; and by beleeving in his name, or trusting in his merits, we may haue life thereby.

§. 8. 4. OBIECTION *answered.*

The last Argument, whereby the Papists would proue, that all the faith required of Christians to salvation, is only an assent to the truth of the Word, or beleeving the truth of the Word, is, because all the miracles which Christ and his Apostles did, were done for the confirmation of this faith.

This is to as little purpose, as the former; except it could bee prooved, that miracles were onely wrought for the confirmation of that faith, which is a beliefe of the truth of the Gospell; and not at all, of that, which is trust in Christ: which is contradicted evidently by these places of Scripture, *Mar.* 16. 16. 20. *Iob.* 2. 23. & 7. 31. & 10. 37. 38, 42. & 12. 37.

I acknowledge that miracles were wrought, to the end men might be the more settled in their perswasion of the truth of the doctrine of the Gospel: but I deny that they were wrought, for the confirmation of that faith onely. And my

my reason is, not onely because the former places gainesay it; but also because even reason doth contradict it. For if a saving faith, or faith in Christ, be more excellent and necessary, then an historicall faith, which is a beleefe of the Gospell, as hath beene proved before: If the one have need to bee confirmed as well as the other, and miracles were able to confirme one, as well as another; I see no reason, why miracles should not be wrought, for the strengthening of the one, as well as of the other; seeing strengthening of our faith is the way to continuance in it; and continuance in it, the way to obtaine the crowne of it. Rule 1. 1. *Tim.* 2. 15. *Revel.* 2. 10.

To conclude then my answere to these obiections; I pray it may be considered and remembred, that I acknowledge that in some places of Scripture, a saving faith is called *knowing of God or Christ*; sometimes it is expressed by *knowing and beleeving the truth*; sometime by *acknowledging the truth*; yea sometime it is described by bare *beleeving*, as *Iohn* 1. 7. compared with *Acts* 19. 4. yet this is not therefore done, because euery one of these phrases doe of themselues, in Grammar-Construction, sufficiently *Ioh.* 17. 3. *eph.* 4. 13. 1. *Tim.* 4. 3. 2. *Tim.* 2. 25.

Rule 1.

and fully declare the whole nature of a saving faith: for then what should become of beleeving in Christ; into, and vpon Christ, or trusting to him for salvation, which are often spoken of in the Scripture, as well as they, and doe signifie more then bare beleeving, knowing or acknowledging the truth of the Gospel.

But I take the reason hereof to bee, either because the circumstances of the place, where a saving faith is described, by such phrases, doo evidently shew, that the holy Ghost in a Theologicall sense speakes of it, and of those that have it; or because they who have a saving faith, must know God and Christ, they must beleeve and acknowledge the truth of the Word, as well as beleeve in Christ, if ever they will be saved; yea, they must first know God and Christ, they must first beleeve and acknowledge the truth of the Gospel, before they will beleeve in Christ to salvation, according to the Gospel: or else because it was a great matter in those dayes, to beleeve the Gospell, which was a *stumbling blocke to the Iewes, and foolishnesse to the gentiles.*

1. Cor. 1. 23.

For the doctrine of the Gospel was a new

new doctrine, and therefore it was a strange matter, in those dayes, for people to beleeve that, of which there was no ground at all in nature. And therefore no marvell, if the holy Ghost doe sometime describe a saving faith by these; namely, bare knowing, beleeving, and acknowledging Christ and the Gospel; specially, seeing all they that are to be saved, are to have this faith, as well as the other; and this faith which is but an assent to the truth of the Word, before that faith which is a trust in Christ for salvation; wherein notwithstanding there can be no inconvenience, nor untruth, seeing (as hath been said often) the holy Scripture, that speakes but so much of the nature of faith in some places, doth say more of it in other, to the end no man may be deceived in the understanding of the nature of it, if hee take paines to compare one place with another.

Rule 1. *Act.* 17. 19, 20.

CHAP.

Rule 1.

CHAP. III.

Of the Definition of a saving faith, given by some Lutherans.

HAving confuted the first Error, concerning the Definition of a saving faith, namely, that of the Papists; it remaines, that I proceed to the opening and confuting of the second: because it also as well as the former, agrees not with the true nature of faith in Christ, as it iustifies us. For as the former opinion of the Papists requires lesse faith to iustification, then God doth require; so this of the Lutherans requires more.

The summe of the opinion is this, That a saving faith is a full assurance, and certaine perswasion of salvation by Christ; and that to beleeve in Christ, is to be fully assured, and perswaded of salvation by him: and because it will be superfluous to alledge many testimonies, therefore I will content my selfe with two, that were otherwise famous,

mous, and learned men in their times, namely, *Chemnitius* and *Melanchon*.

Rule 1.

The words of *Chemnitius* are these:

§ 1. Chemnit. ex Concil. Trid. in 8. Francofurt. 1590. pag. 380.

Faith is a particular assent, whereby every beleever by a firme perswasion assures himself, that the generall promise pertaines unto him, and that hee is included, and comprehended in it.

Melanchons words are these:

Melanct. Exam. Theol. Neostad. anno 1587. in 8. De vocabulo fidei, pag. 583.

To beleeve in Christ, is to beleeve, that forgivenesse of sinne is given not to others only, but even to them in particular: With which agrees a Definition well known in the English tongue, viz. *Faith is a full perswasion of the heart, grounded upon the promises of God, that whatsoever Christ hath done for the salvation of others, hee hath done it for me, as well as for any other.*

In this Definition, two things are considerable: First, the nature of the action of faith, or of beleeving, which consists in perswasion or assurance. Secondly, the things to bee beleeved, or the object of this action, which are forgivenesse of sinnes, and eternall life.

2

Now though I might except against both these parts; the latter (as well as the former) that makes the nature of the former,

Rule 1.

ture of the act of beleeving, to bee perswasion, or assurance; the latter that makes the object of their assurance, perswasion, or beleeving, to be salvation, whereas it is Christ onely, or Christ for salvation: yet I will not labour in that, but direct my discourse against the former part of it, which makes the nature of the act of beleeving, to consist onely in assurance or perswasion.

But before I come to the confutation of the opinion, I will first shew the occasion of this opinion. Secondly, I will declare in what sense I write against it, viz. against that part of their Definition, that makes faith, (as it iustifies) to bee assurance of salvation, to the end I may not be mistaken.

Concil. Trid. Sess. 6. cap. 9. Bellar. de Iustificat. lib. 3. cap. 2. pag. 851. c. d. 852. c.

The occasion that was given, to some Divines, to be of opinion, that *a saving faith is a full assurance, or perswasion of salvation*, I take it to be this: The Papists deliver for truth, That none can be assured of his salvation: but that every one ought rather to doubt thereof.

Now to the end this Popish doctrine might bee opposed, many Divines amongst them have taught, that faith it selfe is an assurance of salvation, and a full perswasion, that our sinnes are forgiven

given us; namely, because some texts of Scripture make shew of such a point. But (by their leave, and saving reverence to their great learning, and sound iudgement in other points of Divinity) it was not good to oppose one untruth with another: for whilest they intended to overthrow the Popish faith, which is ioyned with doubting, they have (ere they were aware of it) shaken the faith of many weake Christians; who reading, that a saving faith is an assurance of salvation; and that to beleeve in Christ, is to be fully perswaded of the forgivenesse of sinnes by Christ; and withall, finding in themselves, either no assurance at all, or (at least) not so full an assurance and perswasion of their salvation, have hereupon concluded (to the great discomfort, as well they might, if their Definition of a saving faith were true,) that they have not a saving faith, though in deed, and in truth they had, as long as they beleeved in Christ, trusted to him, and rested on the merits of his death and righteousnesse for salvation, in that manner as shall be shewed. Rule 1.

Touching the second point, I would have the Reader observe diligently, 2

that

Rule 1. that I am so farre from denying Faith to be the roote, and foundation of assurance and perswasion, of the forgiuenesse of sinnes, and salvation: that I plainely confesse, that it doth bring assurance, and perswasion thereof, to the faithfull: namely, in that measure, and at that time, that the Lord of his wisedome and goodnes sees fit, for each of his children.

But this I deny. Faith (as it iustifies) is not formally an assurance or perswasion of salvation; and this I will endevour to make good, by alledging some Arguments in defence of my opinion; and by answering the Reasons that may bee brought in proofe of theirs. And of my Arguments, this is the first.

REASON. 1.

§. 2. *A saving faith (as it iustifies us) is not rightly defined and assurance, or full perswasion of salvation; because assurance an full perswasion of salvation, is an effect of faith, and followes it.*

The reason cannot iustly bee denyed, because it is true; that therefore the cause cannot be the effect, nor the roote the fruit, because the one followes the other in nature; the effect, the cause; and

and the fruit, the roote: and therefore if assurance of salvation follow faith in Christ, as the effect and fruit of it: then cannot faith in Christ bee the assurance it selfe, or full perswasion of salvation. Rule 1.

And that assurance, or full perswasion of salvation, and iustification followes faith in Christ: I proue by these Reasons.

First, because assurance of salvation, or iustification comes to us efficiently, by the testimonie of the Holy Ghost, that beares witnesse with our spirits, that God is our Father, and we his children, and the Spirit beares witnesse that we are Gods children, when we are beleevers in Christ, and not before, as is plaine by Saint *Paul* to the *Ephesians*, where he saith plainly, that the *Ephesians were sealed with the holy Spirit of promise, after they had beleeved in Christ*: And in the Epistle to the *Galathians*, where having said of himselfe and them, *We are all the children of God by faith in Iesus Christ*: he addes in the fourth Chapter; And *because wee are sonnes, God hath sent forth the Spirit of his Sonne into our hearts, crying Abba Father*. So that the assurance of salvation, following the testimonie of Gods Spirit, that wee are his children

Rom. 8. 15, 16.

Ephes. 1. 13.

Gal. 4. 6.

Gal. 3. 26.

Rule 1.

dren; the testimony of Gods Spirit, that we are his children, following our being Gods children; and our beeing Gods children, following our beleeving in Christ, or our saving faith; therefore assurance of salvation or iustification, must needs follow a saving faith, as an effect or fruit of it.

2. Assurance of salvation followes faith in Christ; because assurance of salvation, or iustification, comes to us by feeling certaine graces, wrought in us by faith, namely, peace of conscience, and ioy in the hope of the glory of God.

That peace of conscience, and ioy in the hope of the glory of God, are means to assurance of our salvation, it is evident by this, that they are the first fruits of our salvation, and of the ioyes of Heaven; and that this peace and ioy, are wrought in us, by the meanes of Faith, is as plaine by two places of *Paul*, where he saith, Now *then being iustified by Faith, we have peace towards God, and not so only, but we reioyce under the hope of the glory of* GOD: And *Rom.* 15. 13. *Now the* GOD *of hope fill you with all ioy and peace, by beleeving that you may abound in hope, by the power of the Holy Ghost.*

Rom. 3. 5.

Rom. 15. 13.

So

So that assurance of salvation, following peace of conscience, and ioy in the hope of the glory of God, and peace of conscience, and reioysing in the hope of Heaven, following faith; I may safely conclude vpon these grouuds, that therfore assurance of salvation doth follow faith: And that therefore consequently, a saving faith in the nature of it as it iustifies us; cannot bee a full assurance or perswasion of our salvation. For proofe whereof, this shall bee my second Reason. Rule 1.

REASON 2. § 3.

A saving Faith is not an assurance of salvation, because wee must first haue faith in Christ, or a saving faith; before wee can haue any assurance of salvation.

The reason is good; because a thing cannot goe before it selfe, there must be some other thing that must goe before it. Therefore if a saving faith goe before the assurance of salvation, (as needs it must if a man must haue Faith in Christ, before he can be assured of his salvation:) then cannot faith in Christ, nor saving faith, bee the assurance it selfe of salvation.

Rule 1.

To ſay, a ſaving faith is an aſſurance of ſalvation; implyes that a ſaving faith, and aſſurance of ſalvation, are all one and the ſame thing: but to ſay, wee muſt firſt haue a ſaving faith, before we can be aſſured of our ſalvation; implies, that the one goes before the other, and that therefore they are two diſtinct things; ſo that aſſurance of ſalvation cannot be affirmed, or predicated of a ſaving faith, in the Definition of it; becauſe it is not proper to the nature of it, nor is convertible with it.

And that we muſt haue a ſaving faith and beleeue in Chriſt for ſalvation, before we can haue any aſſurance of ſalvation, I prooue by theſe three Reaſons.

1 Firſt, a man muſt be ſaved, before he can be aſſured of his ſalvation, (for hee cannot be aſſured of that which is not) and a man muſt haue a ſaving faith, before he can be ſaved by faith (for he cannot bee ſaved, by that which hee hath not:) therefore hee muſt haue a ſaving faith, before he can be aſſured of his ſalvation.

2 Secondly, a man muſt haue a ſaving faith, before he can be aſſured of ſalvation; becauſe ſalvation is promiſed in the

the Covenant of Grace, vnder a Condition, and the Condition is faith in Christ, and faith in Christ, is a saving faith: So that he must first performe the condition of the Covenant, by beleeving in Christ, before he can obtaine the thing promised in the Covenant, which is salvation: For as it is true, that hee which beleeveth in Christ by a saving faith, is iustified, as soone as hee beleeveth: so is it as true, that before hee beleeveth, he is not iustified. For till then, hee hath no reason to lay hold on the Tree of Life, or to lay claime unto salvation, or the assurance of it. Rule 1.

Thirdly, we must have a saving faith, before we can bee assured of salvation, because we must bee united and graffed into Christ, that is our Saviour, before wee can bee saved, or haue assurance of salvation by him. Now it is faith onely, or beliefe in Christ, that unites us to Christ & ingrafts into him, as appeares by the phrases of *beleeving in, into*, and upon Christ, spoken of before, and also by this, that *Christ dwels in our hearts by Faith*; and wee are said *to bee in Christ*; namely, by faith. 2 *Eph.3.17.* *Rom.8.1.*

So that Christ Iesus being the meritorious cause of salvation, to procure

Rule 1. it; and faith in Christ the instrumentall cause, to assure it us; it must needs follow, that wee must first have a saving faith, before wee can have salvation, or any assurance of it. But let us passe on to another Reason.

REASON. 3.

§. 4. *A saving Faith is not an assurance of our salvation; because we are not justified, by being assured of our salvation.*

The reason is undeniable: because a saving faith, and that whereby wee are saved, are all one; and so are our assurance of salvation, and our beeing assured thereof. Whence I thus argue: If a saving faith iustifie us, (as themselves confesse) and a saving faith bee an assurance of our salvation, as it iustifies us (as their Definition imports) then must it needs follow, that we are iustified by beeing assured of salvation; which cannot be for these foure Reasons:

1. We are not iustified by being assured of iustification, because then would it follow, that we are assured of our iustification, before we are iustified indeed. (For that whereby we are assured of any thing, must needs goe before our being

ing assured of it, inasmuch as it is the meanes and cause of it.) But wee are not assured of our iustification, before wee are iustified indeede; because that whereby wee are iustified, must needs goe before our beeing iustified, in as much as it is the meanes and cause of it: & we must first be actually iustified in Gods sight, before wee can be assured of our iustification, (because we cannot be truely assured of that which is not;) wherefore either assurance of salvation must goe before salvation it selfe (which is as impossible as for a man to be assured of Land, before there be Land to be assured of;) or it cannot bee true, that we are iustified, by being assured of our iustification. Rule 1.

2. We are not iustified by being assured of our iustification; because then would it follow, that whosoeuer hath a saving faith, must presently, and continually have an assurance of his salvation: (for he that once had a saving faith, shall alwayes have it; and never lose it) and also he that is not assured of his salvation, is not iustified, nor hath a saving faith, which is most vntrue, seeing many of Gods deare children may want the assurance of their salvation, and that 2

Rule 1.

for a long while in ſome caſes, and yet for all that truſt in Chriſt, & hang upon him for ſalvation.

3. We are not iuſtified by being aſſured of ſalvation, becauſe then would it follow, that the condition of the Goſpell required on our part inſtrumentally, for receiving of ſalvation, ſhould be a comfort, and not a duty: (for that whereby we are iuſtified, is the condition of the Goſpell, required on our part to make us capable of ſalvation, and aſſurance of ſalvation is certainly a comfort.) But wee are iuſtified by faith, which is the condition of the Goſpell; not as it is a comfort, but a duty, both becauſe it is called a worke, and a duty of obedience, and a duty commanded; and alſo, becauſe the comfort that comes by faith to the ſoule, is after the act of beleeving in Chriſt, which is the duty of faith; for the comfort of faith, is aſſurance of ſalvation; and aſſurance of ſalvation, ariſeth from peace of conſcience, and ioy in the hope of Heaven; both which follow faith in Chriſt, or our being iuſtified by faith in Chriſt, as hath been ſhewed before, out of *Rom.* 5. 3, 4. & 15. 13.

Ioh. 6. 29. *Act.* 6. 7. *Rom.* 16. 26. 1 *Ioh.* 3. 23.

4 Laſtly, we are not iuſtified by being

ing assured of our salvation, because then would it follow, that the meaning of the Gospell, or Covenant of Grace, which is this; *He that beleeveth shall bee saved, and shall not be damned*: the (meaning (I say) of this should be; He that is assured of his salvation, and is fully perswaded he shall not be damned, shall bee saved, and not damned (for to haue a saving faith, to beleeve in Christ, and to be assured of salvation by Christ, is all one with them, if a saving faith be an assurance of salvation.)

Rule 1.

Iob.3.16. Mar.16.16.

But this interpretation is absurd, not onely, because there is no good sense in such an exposition, but also because it may come to passe, that some man may be saved by beleeving an vntruth: for if iustification follow beleeving in Christ (as it is plaine it doth, because beleeving in Christ, is the condition required on our part to iustifie us, and therefore must goe before it) then if I perswade my selfe I am iustified before I beleeve in Christ, I am perswaded of an untruth, and consequently am iustified by beleeving an vntruth. If I perswade my selfe my sinnes are forgiuen mee, which indeed are not forgiuen, before I have this perswasion;

Rule 1.

then must I beleeue that which is falſe, and conſequently be iuſtified by beleeving that which is falſe. For who knowes not, that there be many carnall Goſpellers, that in their perſwaſion are verily aſſured of their ſalvation : (for they would not doubt of it, they ſay, for all the world, and well they might, if a ſaving faith were nothing elſe but an aſſurance of ſalvation) who yet can indeed haue no ſure ground of any ſuch aſſurance, becauſe they are not borne anew of the Spirit, vnto repentance from dead workes, and faith in Chriſt? Wherefore either theſe Lutherans muſt ſay, we are not iuſtified by faith in Chriſt, which is hereticall ; or affirme that the meaning of the Covenant of Grace is, that he which is aſſured of ſalvation, ſhall be ſaved, and not damned, which is ſenſeleſſe, or elſe it cannot be true, that we are iuſtified by being aſſured of our iuſtification, and conſequently that neither is it true, that a ſaving faith is an aſſurance of ſalvation, as they perſwade themſelves. For confutation whereof, this ſhall bee my fourth Reaſon.

REASON

Rule 1.

§. 5.

REASON 4.

The Lutherans *Definition of a ſaving faith, who make it an aſſurance of ſalvation, is not good, becauſe it cauſeth needleſſe and fearefull diſcomforts, in them that are afflicted in conſcience, by reaſon they want the aſſurance of ſalvation.*

The reaſon muſt needs be good, becauſe the nature, uſe, and end of a ſaving faith, is to comfort thoſe, that have it, in as much as it gives them title to Chriſt, and all his benefits; therefore the Definition of this faith ſhould miniſter comfort to the ſoules of Chriſtians: if therefore the Lutherans Definition doe not miniſter comfort, but rather needleſſe feares and diſcomforts, (as ſhall be proved by and by) then cannot it be a good definition of a ſaving faith; for God wil not have by any doctrine of his Word, the *bruized reed broken*, nor the *ſmoaking flaxe quenched*; but rather by all meanes *the weary and heavie loden ſoule to be eaſed; and them that mourne after the Lord to be comforted.*

Mat. 12. 20.

Mat. 11. 28. *Iſa.* 61. 2, 3.

And that this Definition of a ſaving faith given by ſome Lutherans, doth cauſe fearefull, and needleſſe diſcomforts,

Rule 1.

forts, in them that are afflicted in conſcience, I prove; becauſe it teacheth them, who indeed have a ſaving faith, to doubt whether they have it or no; and conſequently, whether they bee in the ſtate of grace, and ſalvation or no; *viz.* becauſe they feele they have not ſuch a faith, as the Definition imports.

For what will ſuch bee ready to ſay againſt themſelves, through the accuſation of their owne conſciences, and the ſuggeſtion of Satan? I am not a child of God, becauſe I have not a ſaving faith; and I have not a ſaving faith, becauſe I have not an aſſurance of ſalvation; for (will they ſay) I have read in Treatiſes and Catechiſmes, yea I have heard, and beene taught in Sermons, that to beleeve in Chriſt, is to bee aſſured of ſalvation by Chriſt, and that a ſaving faith, is a full perſwaſion of the heart, grounded upon the promiſes of God; that whatſoever Chriſt hath done for the ſalvation of man, hee hath done it as well for me as for any other. Now (alas) I know well enough to my griefe, that I have not this aſſurance; for becauſe I want it, I am thus afflicted in my mind.

Wherfore either they muſt confeſſe, that

that God will have thoſe that have a ſaving faith, and are tender, or tormented in conſcience, to be more deepely wounded, and more cruelly tortured, which is againſt the Word of God; or they muſt graunt that this their Definition of a ſaving faith is a naughty Definition; becauſe it doth ſo as hath beene ſaid. Rule 1. *Luke 4. 18.*

I graunt, if their Definition of a ſaving faith were true and warrantable by the Word of God, it were to be born withall, if it did miniſter by occaſion, accidentally ſome griefe to them that were tender in conſcience: but when it is both unſound, as hath beene proved by other reaſons; and uncomfortable too, as hath beene ſhewed by this; and that not by occaſion or accident onely, but becauſe it miniſters iuſt cauſe of more doubts, and feares, to wound the conſciences of thoſe, whom God would have healed; therefore it is not likely to be true: and ſo I come to my laſt reaſon, which is not to be deſpiſed; and it is this.

REASON

§ 6. REASON 5.

The Definition of a saving faith, that makes it an assurance of salvation, is not good, because it nuzzels vp profane men, and carnall professors of the Gospel, in a strong perswasion, that they have a saving faith, and in a vaine presumption of salvation.

The Reason is very probable, because the nature, use, and end of faith, is to *overcome the world*: therefore to beat downe all prophanenes, and no way to countenance carnal Gospellers therein; therefore should the definition of a saving Faith, doe so too; if therefore the Definition of a saving faith, doe nouzle men in profanesse, and formall profession, though they haue not true faith indeed, then cannot it be a good definition. Now that this Definition of theirs doth nouzle vp men in profanesse, in a strong perswasion they haue a saving faith, and in a vaine presumption of their saluation, I proue; because it makes them, who indeed have not a saving faith, to perswade themselves they have it, and them who as yet are not iustified, that they are.

1. *Ioh.* 5.4.

For when such men doe reade in bookes, and are taught what a saving faith is, namely, an assurance of salvation; and what it is to beleeve in Christ, namely,

Rule 1.

namely, (as they ſay) to bee aſſured of forgiveneſſe of ſinnes by Chriſt; and withall, doe know and feele, that they have an aſſurance, yea a full aſſurance (as they perſwade themſelves) of their ſalvation; (for they would not doubt of it ſay they for all the world;) how can it be, but this definition of a ſaving faith, through the deceitfulnes of their proud hearts, and Satans craft, muſt needes nouzle them up in this ſtrong perſwaſion, that they have a ſaving faith; eſpecially when they can alledge for themſelves, that they have learned it ſo, by the Miniſtery of the Word, of their Paſtors? for if a ſaving faith be an aſſurance of ſalvation, (as their Definition imports) then an aſſurance of ſalvation, is a ſaving faith; and if an aſſurance of ſalvation be a ſaving faith, then why ſhould not their aſſurance of ſalvation be a ſaving faith, as they thinke?

If they reply, becauſe the aſſurance of ſalvation that is in ſuch carnall Goſpellers, cannot be a true aſſurance upon good grounds, but a counterfeit one:

I anſwer, that for ought their definitiō of a ſaving faith ſaith, it may be a true aſſurance; for it gives no direction to try which is a true aſſurance, and which is

Rule 1.

is a counterfet: ſo that if a ſaving faith be nothing elſe, but an aſſurance of ſalvation; and to beleeve in Chriſt, be nothing elſe, but to be fully aſſured of ſalvation by Chriſt; and to bee certainely perſwaded, that whatſoever Chriſt hath done for the ſalvation of others, he hath done the ſame for them in particular, and for their ſalvation; then muſt it follow, that he which hath this particular aſſurance of his ſalvation, muſt needs have a ſaving faith.

If any chance to make the like obiection againſt my Definition, becauſe carnall Goſpellers may eaſily perſwade themſelves, they truſt in Chriſt for ſalvation, and that their ſinnes are forgiven them for his ſake.

I anſwer, that iuſtly they cannot; becauſe both in the opening of my Definition already, as alſo in the Rules hereafter following, I have ſhewed what be thoſe gifts and graces of the Spirit, which he workes in Chriſtians, namely, to prepare them thereunto, before they doe or can beleeve in Chriſt; ſo that by theſe they may know, whether their truſt in Chriſt, be a true truſt in Chriſt or no, and upon good grounds or counterfeit. Whereas by the doctrine

Rule 1.

ctrine of their definition, & nature of a ſaving faith, they give no ſuch Rules, to try whether their aſſurance of ſalvation bee true or no, in as much as they teach that faith in Chriſt, (that is, if their expoſition of the nature of a ſaving faith be true, a full aſſurance of ſalvation by Chriſt) is the firſt grace that is wrought in Chriſtians; ſo that there is no meanes leſt to try whether their aſſurance of ſalvation bee true or counfet; or whether they have any ſound grounds in them, of this their aſſurance of ſalvation.

So that there beeing by their Doctrine, no graces of the Spirit, wrought in them, to prepare them to this faith or aſſurance, it muſt needs follow, that they have no grounds of this aſſurance; and conſequently, that this aſſurance and perſwaſion of ſalvation, is not a ſaving faith; and that therefore their Definition of a ſaving faith, muſt for all this, nouzle up carnall Goſpellers in their profaneneſſe.

By theſe five reaſons, I hope it may appeare to the underſtanding, and iudicious Reader, that a ſaving faith in the nature of it, (as it iuſtifies us) is not an aſſurance of ſalvation; and that to beleeve

Rule 1. leeve in Christ for salvation, is not to be fully perswaded of salvation by Christ; and that therefore consequently, the Definition of a saving faith, that is made by some Lutherans, and which describes the nature of it, to consist in assurance and perswasion of salvation, is not good.

§. 8. But lest any man should chance to reade some of their Bookes, translated into English, or stumble at some places of Scripture, that seeme to give light or strength thereunto, therefore will I take a little more paines to answere some Reasons, and Arguments, that happely may bee brought in defence thereof; and will alledge them, as Obiections against that which I have said.

Arguments of the Lutherans

The Arguments that may be alledged in their defence, are taken from such places of Scripture chiefly, as attribute to faith; and the faithfull, either assured perswasion, as *Rom.* 8. 38. 2. *Tim.* 1. 12. or certaine knowledge, as 1. *Ioh.* 4. 16. or full assurance, as *Heb.* 10. 22. from whence they would inferre, that faith in Christ, is an assurance, or assured perswasion, or certaine knowledge of salvation by Christ.

To all these three Obiections I purpose

pose to make one generall answere; and the rather, because it will agree fitly to them all, and it will fully answere them all.

Rule 1.

§ 8.

The generall answere to the obiections.

My answer is this, That neither any of the Reasons severally, nor all of them ioyntly considered, nor their proofes doe make good that, for which they are alledged. For the point to be prooved is, That faith (as it iustifies us) is an assurance, or certaine perswasion of salvation; but the Texts alledged, proove this onely, That faith doth bring a full assurance, and certaine perswasion of salvation to them that have it; as being the effect and consequent of faith in Christ; as shall appeare by and by in the particulars.

Now who knowes not what great difference there is betwixt these two sayings; *To beleeve in Christ for salvation, is to be assured of salvation by Christ*; and this, *To beleeve in Christ, will bring assurance of salvation to them that beleeve*, who cannot see a cleare distinction betweene these two Propositions? *Faith is an assurance of salvation*, namely, in the nature of it, as it iustifies us, and faith *will bring assurance of salvation to them that have it*, namely, as an effect of it, which I have often

Rule 1.

often affirmed, and which is all that can bee concluded, out of the Texts alledged.

If any can and will directly conclude more, namely, that the perſwaſion, or the aſſurance, or the knowledge that is there attributed to faith, doe ſhew the very nature, and forme of faith, as it iuſtifies a ſinner, I will yeeld the cauſe; in the meane time, they are all inſufficient, becauſe they ſpeake of perſwaſion, aſſurance, and knowledge in faith, as the effects thereof onely.

And that the Texts alledged, doe ſpeake of perſwaſion, aſſurance, and knowledge, not as if they were the acts of faith, whereby thoſe perſons were iuſtified, or were to bee iuſtified, to whom they are applyed; but onely as the effects of the faith of thoſe, who were already iuſtified, ſhall bee made plaine in the particulars.

1. Objection *answered*: *From* Rom. 8. 38. 2. Tim. 1. 12.

§ 9. Particular anſweres to the obiection.

The firſt Text concernes *Paul* the Apoſtle, who though hee ſay of himſelfe, that *he is certainely perſwaded, that nothing ſhall be able to ſeparate him from Chriſt*, yet cannot this proove, that this certaine perſwa-

perſwaſion of ſalvation was the act of faith, whereby he was iuſtified in Gods ſight: 1. becauſe then *Paul* ſhould have beene iuſtified, by beeing aſſured of iuſtification, or ſalvation, which I have proved impoſsible before. Rule 1.

2. Becauſe the perſwaſion, or aſſurance of ſalvation that was in *Paul*, was ſuch a thing in nature, and was ſo wrought, as it is in all the reſt of Gods children; but their aſſurance of ſalvation, is an effect or conſequent of their faith in Chriſt, as hath beene prooved by two Arguments before, and therefore muſt *Pauls* aſſured perſwaſion of his ſalvation be the like.

2. Obiection anſwered from 1. *Ioh.* 4. 16.

The like may bee ſaid of the ſecond Text alledged out of the Epiſtle of *Iohn*, wherein though he ſay of himſelfe, and the reſt of the faithfull, to whom hee writes, that *they did know, and beleeve the love of God towards them, viz.* in their ſalvation; and therefore were aſſuredly perſwaded therof; yet will it not thence follow, that this knowledge and beleefe of theirs, was the act of faith, whereby § 10.

Rule 1. they were iuſtified, becauſe thoſe words doe not ſet downe their firſt knowing, or beleeving their ſalvation, which is the point to be proved. For the firſt act of their ſaving faith, was truſting to Chriſts merits for ſalvation: and this they had done long ago, namely, at their firſt converſion, as appeares, becauſe he wrote this Epiſtle for the confirmation thereof. But the act of their faith, which the Apoſtle mentions in the place quoted, was but an effect of that truſt, as is evident by this, in that it is cauſed by their feeling of their love to God and their brethren, as is plaine by the context; now the feeling of our love to God, and our brethren, muſt needs proceed from the feeling of Gods love to us; and the feeling of Gods love to us, muſt proceed from faith in Chriſt, in whom God hath loved and redeemed us; becauſe *faith workes by love.*

Gal. 5. 6.

I confeſſe, that knowing of Chriſt, is ſometimes put for beleeving in Chriſt, yet this is not; becauſe to beleeve in Chriſt, is certainely to know, and to be fully aſſured of ſalvation by Chriſt: (for then would it follow, that every one that knowes Chriſt, ſhould be fully aſſured of ſalvation, which is evi-

Ioh. 17. 3.

evident to the contrary, in tender conſciences) but either, becauſe a certaine knowledge, & perſwaſion of the power and truth of God, begets faith in Chriſt, and makes us truſt to him for ſalvation; or becauſe faith in Chriſt brings in time and meaſure, aſſurance and perſwaſion of ſalvation, to them that have it. Rule 1.

I acknowledge, that *Iob* knew his Redeemer lived, but this knowledge onely, iuſtified him not: firſt, becauſe he was iuſtified before, *chap.* 1. 1. 2. becauſe it was knowledge but of Chriſts Reſurrection, and his owne; whereas a ſaving faith, is firſt a beleefe in the death of Chriſt, and afterward in his Reſurrection. Thirdly, becauſe if this knowledge onely iuſtified him, then his truſt in Chriſt did not iuſtifie him at all; which is impoſsible, ſeeing it is the chiefe act of faith, whereby wee are iuſtified. *Iob* 19. 25. *Rom.* 8. 34.

3. Obiection *anſwered*: From Heb. 10. 22.

The third Text of Scripture, wherein *Paul* exhorts the Chriſtian Hebrewes to *draw neere with a true heart, in full aſſu-* § 22.

Rule 1.

rance of faith, is to as little purpose as the former.

First, because though hee attribute Plerophory, or full assurance to faith: yet will not this prove, that faith in the forme, nature, and being of it, as it iustifies, is a full assurance or Plerophorie of salvation, because the Apostle attributes full assurance to faith, not as meaning to define a saving faith, in the nature of it, as it iustifies us, (for then hee would have said, Let us draw neere in faith, or full assurance,) but he describes it by the fruit; and therefore he saith in *full assurance of faith*; as noting, full assurance, to be but the effect of faith, which I contend for. So that no man can hence conclude, that a saving faith (as it iustifies us) is a full assurance of salvation, which is the point to bee prooved; no more then they can prove, that faith in Christ (as it iustifies) is ioy; because the Apostle attributes ioy to faith, and

Philip. 1. 25. speakes of the *ioy of the faith of the Philippians.*

They may indeed conclude from thence, that a saving faith is a cause of

Rom. 5. 1. & 15. 13. ioy, to the hearts of Christians; which is also plainely confirmed in other places, even as they may indeed conclude from

Rule 1.

from *Heb.* 10. 22. that a ſaving faith is a cauſe of full aſſurance of ſalvation: but they cannot proove, that a ſaving faith (as it ſaves us) is an aſſurance of ſalvation, which is the point to bee prooved.

Secondly, becauſe if the Text alledged out of the Epiſtle to the Hebrewes, could prove the point in queſtion, then ſhould the words, *Let us draw neere in full aſſurance of faith*, bee an exhortation to the Hebrewes, that were not already iuſtified, to teach them, how they might be iuſtified, *viz.* by drawing neer in full aſſurance of faith; that is, by being fully aſſured and perſwaded of ſalvation by Chriſt: (for that is the point to be proved, *viz.* that a ſaving faith (as it iuſtifies us) is a full aſſurance of ſalvation, and that to beleeve in Chriſt, is to be fully aſſured of iuſtification by Chriſt:) but the words are an exhortation to the Hebrewes, that were already iuſtified, as appeares by the next words, verſ. 23. where he exhorts them in generall *to hold faſt the profeſſion of their faith without wavering*, part of which was a ſaving faith; which implies, they had faith already, and therefore were already iuſtified: (for they could not

Rule 1.

hold fast that they had not:) so that the Apostle speaking not of the nature of faith as it iustifies, but of the effect of faith only in them that are iustified, nor speaking to them that are not iustified, to teach them how they might be iustified: but to them that are iustified, to teach them how they may with more boldnes, continually craue the pardon of new sinnes in weaknesse committed, and get more assurance of the forgiuenesse of the old: I cannot for my part see, how the place alledged can proue faith to be a full assurance of salvation.

There be many other Texts of Scripture, besides these, that attribute perswasion, assurance & certain knowledge of salvation, vnto Faith: but (I suppose) they may all be satisfied by some of the answeres that I have already made to the place before alledged.

Heb. 11. 1.

To conclude then, though it be most sure, that Heaven and eternall life shall in the event most certainly bee attained by all those for whom it is prouided. First, because *they are ordained to it* by God, and hee cannot faile of his purposes. Secondly, because it is *purchased* for them by Christ, and his bloud cannot be shed

Ephes. 1. 4.

1. Pet. 1. 18.

shead for them in vaine. Thirdly, because they are fitted to it, and kept for it. Fourthly, because the possession thereof is already taken, and kept by Christ their elder Brother: yet neither doe the faithfull for whom it is prepared, come to be sure of it presently, and as soon as euer they haue faith in Christ (wch they needs must, if faith in Christ for salvation, were in the nature and forme of it an assurance of salvation) nor are they alwayes alike sure of it; nor are they continually so sure thereof, as that they can never at any time (after they have beleeued in Christ) come to doubt thereof; nor yet doth the assurance of their salvation depend on the nature of their faith, as it iustifies them,) or on their faith simply, but chiefly on the truth, goodnes, and power of God, that hath made this Covenant with mankinde, that *whosoeuer beleeues in Christ shall be saved*; and upon the worthinesse & perfection of Christ, for whose sake it is *freely given us*: but assurance of salvation depends upon faith, onely as it is the condition of the Gospell, required of us, and wrought in us, to make us capable of the same; and this assurance of salvation is increased in

3 Rule 1.
1. Pet. 1. 5.
4
Ioh. 14. 2, 3.
Ioh. 3. 16.
Rom. 8. 32.

Rule 1.

in us, by faith, as it is a grace of God in us, producing many holy effects of the continuall feare and loue of God and our brethren; and many comfortable effects of peace with God, and ioy in the Holy Ghoſt, the firſt fruits of the Spirit, and the carneſt penny of our heauenly inheritance.

Note.

I grant, the faithfull ſhall have aſſurance of ſalvation before they dye, and they ſhall have it by faith; but they haue it not by faith ſimply, as if the promiſe of the Goſpell were, either, that he that is aſſured of ſalvation, ſhall be ſaved, or he that beleeues in Chriſt, ſhall be aſſured of ſalvation; but becauſe the promiſe of ſalvation is made to faith in Chriſt; and ſo they that haue this faith, are perſons to whom ſalvation belongs, God being by his righteouſneſſe, true of his promiſe, by his greatneſſe, able to performe it, and by his goodnes willing.

That men ſhall certainly bee ſaved, and that they are ſure they ſhall bee certainly ſaved, are two different things, the former implying a certainty in reſpect of GOD, and of his Word, that becauſe hee hath promiſed ſalvation to them that beleeve in Chriſt, therefore they

Rule 1.

they ſhall certainly bee ſaved in the event; and this certainty of ſalvation ſhall bee attained, though in this life men never come to bee ſure thereof in their ſoules, as in the caſe of infants, who being elected of God, ſhall certainly bee ſaved, though they were never ſure of it in their ſoules: and the latter implying a certainty, in reſpect of the perſons that are to bee ſaved, that they have an aſſured perſwaſion that wil not deceive them, which they may want for a time, after they have beleeved in Chriſt: and yet bee beloved of God, and bee beleevers in Chriſt and in the end bee certainly ſaved notwithſtanding: and therefore the nature of faith as it iuſtifies, cannot conſiſt in aſſurance of ſaluation, nor the nature of beleeving in Chriſt to ſalvation, in our being aſſured in our ſoules, that wee are ſaved, as is ſuppoſed.

CHAP.

Rule 1.

CHAP. IIII.

Of the use and application of this first Rule.

AFter the explication and confirmation of the true Definition of a saving faith, and the confutation of the false; it remaines that for the closing vp of this Chapter, I make some application thereof, by way of exhortation, admonition, and consolation; My exhortation shall be to Protestants, Papists, and Lutherans: the admonition to Atheists, Papists, and carnall Gospellers: and the Consolation to all true beleeving and sincere Christians.

1. Exhortation. My Exhortation to Protestants is, that they would examine themselves; first, whether ever they knew what it is to beleeve in Christ, and understood wherein the nature of faith (as it iustifies) doth consist: namely, as I haue deliuered it, that accordingly I may aduise them.

It may bee, by tryall many shall finde that this was all they understood of a saving

saving faith, that it was a beliefe, that there was once such a one as Christ, that came into the world to save sinners, and that to beleeve in him, is to have a good hope, that he shall speed as well as others, and bee saved by him, as well as they. Now if by examination they finde themselves only to be beleevers in this fashion, and to bee wholly ignorant of the nature of faith, as I have declared it; then have they great cause, first, to be ashamed of themselves, in that they haue been so long ignorant of the nature of so precious and necessarie a grace of God as faith is. Secondly, to feare that as yet they have not a saving faith. For I know not how they can have it, and bee wholly ignorant of the nature of it, what it is; seeing it is only wrought, in men and women of understanding ordinarily, by the preaching of the Gospell: and that preaching is made effectuall to the working of it in them, by enlightening of their mindes, with the knowledge and understanding of the points of the Gospell; one whereof is the Doctrine of a saving faith, which is the condition of the Gospell required of all those that shall be saved by Christ. Thirdly, to use all

Rule 1.

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2

3

Rule 1.

all good meanes, for time to come, to gaine the knowledge of this point, to the end they may know they are on a sure ground for their faith and salvation.

But if by examination they finde, that they rightly and cleerely understand what a saving faith is, and what it is to beleeve in Christ for salvation; then have they cause to be thankefull to God for inlightening their minds with this knowledge, *which flesh and blood, nature and the world hath not revealed to them*, but the Spirit of God, who hath left others in the darknes of ignorance and infidelitie; they have reason likewise to settle their iudgements in the truth therof, by arguments from the Word of God, such as these be, that I have alledged, to the end they may continue therin, & may not be perverted, & corrupted with the other two false opinions of the nature of a saving faith. Yea, they are not to content themselves herewith, namely, with the knowledge of the nature of a saving faith, and with this, that they understand what faith in Christ is, or what it is to beleeue in Christ for salvation: but that they never give over, till they get the grace of faith

Math. 16.17.

faith it ſelfe, to the end they may take the benefit by the knowledge hereof, while they live, and receive *the end of their faith when they dye.*

Rule 1.

1. Pet. 1. 9.

2. Secondly, my exhortation is to Proteſtants, to examine themſelves whether they ſtedfaſtly beleeve, that faith will indeed iuſtifie all thoſe ſinners that have it: and conſequently that it will iuſtifie them, if they beleeve in Chriſt; for except we more then know the nature of a ſaving faith, and except we more then thinke or geſſe that faith will ſave us: *viz.* except alſo wee ſtedfaſtly beleeue this, for an undoubted truth of God, that every one that beleeues in Chriſt, ſhall be ſaved, we ſhall not have incouragement enough therevnto. For except our ſoules be ſatisfied touching this truth we may ſtill doubt, whether it may not come to paſſe, that for all our faith in Chriſt, wee may bee damned; which whoſoeuer doth, hath little incouragement to beleeue in Chriſt for ſalvation, ſpecially if withall it come into our minds (which it may eaſily doe by Satans ſuggeſtion, and the accuſation of our conſciences) that wee are ſinners by originall corruption, and actuall tranſgreſsion, and therefore lyable

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Rule 1.

able to all Gods curses: and that therefore it is unlikely that one grace of God, namely, faith, should be sufficient to save us. To settle us therefore in this beliefe of this point, that faith in Christ will save us, we are to meditate:

First, on these places of Scripture, *Act.* 13. 39. *Gal.* 2. 11 *Rom.* 1, 17. *Rom.* 3. 28, *Gal.* 2 16. & 3 11. the effect whereof is, that though we be sinners in our selves, yet shall wee be iustified by faith in Christ, Not that we shall be pronounced to be iust in our selves, formally, and properly: for so they onely are that never broke Gods Law, as all iustified sinners still doe, *Iam.* 3. 2. but that our sinnes shall be forgiven us, and wee accepted as righteous in Gods sight, by faith, in the death and righteousnesse of Christ, and shall hereby bee as capable of Heaven, through Gods mercifull promise, and Christs precious merits, as if we had never sinned.

Act. 13. 39. *Gal.* 2. 11 *Rom.* 1, 17. *Rom.* 3. 28. *Gal.* 2. 16. & 3. 1.

Iam. 3. 2.

Secondly, we are to consider, that God having in his wisedome, and goodnesse, devised and set downe a course, and way of salvation, which is faith in Christ, and appointed it, to be the condition on our part, requisite to salvation, and in his Word promised, to accept

cept of it to that end, will surely give power to his owne ordinance, to effect that for which hee hath appointed it. So that nothing shall let, but that they who have this faith in Christ, shall undoubtedly attaine to salvation by it, according to Gods purpose, and promise. < Rule 1.

And let all Protestants assure themselves, that as *Naaman* whilest he doubted, whether his washing seven times in *Iordan* would cure him of his Leprosie, hee would never use the meanes: but afterwards, when he was perswaded of the truth of the Prophet *Elisha's* word, and went, and washed himselfe accordingly, he was cleansed of his Leprosie: euen so, as long as Christians either doe not know, or not stedfastly beleeve this for a truth, that God will save them, if they beleeve in Christ, they will have little heart to goe unto him: but when they beleeve that Christ is, and that hee is a iustifier of them that beleeue in him, then will they willingly seek unto him for salvation. And so much of the first exhortation. 2. *Reg.* 5. 10. to the 15. *Heb.* 11. 6. *Rom.* 3. 26.

My second exhortation is to Papists, or such as are popishly minded (if any chance to reade this Treatise:) First,

Rule 1.

that they would take notice, not onely how palpably erronious their Priests and Iesuites are in their doctrine of a saving faith: but also how dangerously iniurious they are to the poore & simple Catholikes, in that they conceale from them the doctrine of the true faith, that must and will save them, *viz.* trust in Christ: and onely teach them that, which neither can, nor will iustifie them, namely, a beliefe of the truth of the Word.

Herein they shew themselves either grossely ignorant, in not beeing able to understand so cleere a point, and then what becomes *of the blinde that leade the blind, but that they both fall into the pit?* or else enuiously impudent, in not teaching them a duty so necessary to their salvation: and then may you see they are the right heires of the Scribes and Pharises, *that keepe from men the key of knowledge, and shut up the Kingdome of Heaven from them, neither entring in themselves, nor suffering them that would, to enter in*: that is, neither beleeving in Christ themselves, nor suffering you to beleeue in him, that you might bee saved.

Matth. 15. 14.

Luk. 11. 52.

If the harme that comes hereby, were to

to themſelves alone, it were the leſſe; but becauſe it redounds to the endangering of the ſalvation of ſo many millions as are herein ſeduced by them, you had neede looke about you, and provide for your owne ſalvation, when they have no regard of it: except you care not to go to hell, ſo it be with the company of your Prieſts. Rule 1.

I pray you therefore conſider (and the Lord open your minds and hearts to regard:) If God have in his Word commanded all Chriſtians (if they will be ſaved) to beleeue in Chriſt, as wel as to beleeve the truth of his Word, as is plaine by *Ioh.* 3. 16, 18. 1. *Ioh.* 3. 23. Will you Catholikes thinke to be ſaved, onely by beleeving the truth of the Word? without beleeving in Chriſt? Can you thinke to bee ſaved by any other way, (that is) by any more, or fewer kindes of faith, then hee commands? Doth God ſay, that a beliefe of the truth of the Word, is not all the faith which hee requires of men to ſalvation; and will you beleeve your Prieſts which teach you it is all? Will you therefore not beleeve in Chriſt, and ſo be condemned, becauſe your Prieſts doe not teach you this faith, but onely a beliefe of the truth See Rhemiſh Tranſlation.

Rule 1.

truth of the Word? What will it doe you good, that *your blood must be required at their hands, when you your selves notwithstanding shall dye in your infidelitie?* But you will say, you doe beleeve in Christ.

Ezek 3.18. Luke 12.46.

It may be you beleeve there was such a man as Christ, and that hee dyed and rose againe, and that the Sonne of the Virgin *Mary* was he: (all which the Divels doe beleeve) but you doe not beleeve in Him, that is, trust unto him for salvation; and I prooue it thus: You trust not in Christ, except you bee taught it by your Priests; your Priests doe not teach you to trust in Christ, because they teach you that God requires it not; and they teach you that God requires not trust in Christ unto salvation, because they teach you that all the faith which he requires to salvation, is onely that ~~they~~ you beleeve the truth of the Word, (as hath beene prooved out of ~~their~~ your owne Doctors) and it hath beene evidently prooved, that a beliefe of the truth of the Word is not faith in Christ: for faith in Christ, is a more excellent kinde of faith, then a beliefe of the truth of the Word.

In the second place I would exhort Catholikes, not to content themselves with

Rule 1.

with their Romish faith, (which is no better then the Divels faith) nor thinke that an assent to the truth of the Word will be faith enough to save them. Will they bee saved? they must bee saved by Christ: will they be saved by Christ? it must bee by trusting in him: will they trust in him? it must bee wrought in them by God. Is trust in CHRIST wrought in them? it must be by teaching or preaching; and they preach no such doctrine in the Popish church (or if they do in some place, & vpon some occasion, they contradict again ~~in, &~~ vpon it another) for they teach that God onely requires that faith, which is a beliefe of the truth of the Word; wherefore they must come out from the Church that teacheth not truely the way of salvation, and ioyne themselves to that which doth; for though they beleeve the whole Word of God never so stedfastly, and that upon Gods owne authoritie, yet if (over and above this faith which the Church of *Rome* counts needlesse, because it doth not teach it as required by God) they trust not in Christ, they cannot possibly bee saved.

Jam. 2. 19. *Mar.* 1. 24. 1. *Tim.* 1. 15. *Ioh.* 3. 16. *Ephe.* 2. 8. *Rom.* 10. 14. 17.

For as the Iewes could not enter into the Kingdome of Heaven, *except their* *Matth.* 5. 20.

Rule 1.

righteousnes exceeded the righteousnesse of the Scribes and Pharises: no more shal Papists enter into Heaven, except their faith exceed the faith taught by their Scribes and Pharises, I meane the Priests, and Iesuites of *Rome*; & as the Lord wil one day say to those Preachers that plead, Have not *wee propheſied in thy name, and done great workes? Depart, I know you not*: so will he say to such as plead, Have we not honoured thee, by beleeving thy Word, upon thine owne authoritie, without evidence of reason? Depart I know you not.

Matth.7. 22.

I grant, indeed, that such as assent to the truth of the Word, and beleeue the Gospell, are not farre from the Kingdome of God: but are well prepared to beleeve in Christ, because they have in them that which is the roote of a saving faith. For by beleeving the Gospel, which promiseth salvation to them that beleeve in Christ, men are perswaded to beleeue in Christ for salvation, according to the Gospell: and yet as he that is set out, onward of his iourney, and is gone a good way, shal never come to the end of his iourney, if he sit downe and stay halfe way: So those Catholikes that are going towards Heaven by an

Simil.

hisso-

hiſtoricall faith, if they ſtay there, and content themſelves therewith, and neuer labour for faith in Chriſt, ſhall neuer come to heaven; namely, becauſe they come farre ſhort of that faith, which God requires of all thoſe that come thither. For their Hiſtoricall faith ſhall be ſo farre from ſaving them, that it ſhal riſe vp in iudgement againſt them; becauſe being ſo forward towards heauen, by an hiſtoricall faith, or a beliefe of the Goſpell, they notwithſtanding ſtay there, liue, and dye therein, without truſt in Chriſt, which onely is a ſaving faith. Rule 1.

That which I have ſaid in confutation of the Popiſh and Lutheran Definitions, of a ſaving faith, may bee a ground of admonition: §. 2. Admonition.

Firſt, to Atheiſts (if any ſuch will reade this Treatiſe) that they learne to feare and tremble, becauſe of their Infidelitie: for if they who have ſome faith (as the Papiſts) that come ſo neere to a ſaving faith, that they beleeve the Goſpell, may yet be without a ſaving faith, and be damned; if they live, and dye in this faith only, without faith in Chriſt; then what ſhall become of them, and where ſhall they appeare, that have not

Rule 1:

Iam. 2. 14. *Marke* 1. 24.

so much as a beleefe of the Gospel, or that the Bible is the Booke of God. Surely Antichrist himselfe, and the Devils of hell shall rise up in iudgement against such Atheists, seeing these beleeve, and so do not they.

Secondly, my admonition is to carnall Gospellers, that they bee not presumptuous, to thinke they have a saving faith, *viz.* becaufe they say they are sure they shall be saved; and they are fully perswaded they are Gods children, and that they would no way doubt of it, for all the world; let such (I say) feare, lest their hope make them ashamed: for this is not the witnesse of the Spirit of God, but a delusion of Satan: it is not to comfort them, but to feed them fat to the day of slaughter; for as, except Christ be the Rocke of the faith of Christians, whereon it is built, their faith will faile them in temptation: so except faith in Christ bee the foundation of the assurance of salvation, their assurance will faile them also.

3. To all Protestants, that they take heed both of the Popish, as also of the Lutheran Definition of a saving faith, which I have confuted: if happely they may

may light upon either of them, in bookes translated into English. If my Booke had beene written in Latine, so that it might have come to the hands of the Learned in the Lutheran Churches, I would have intreated them, in consideration of my Reasons against it, to have expunged, and put out of their Catechismes, and Treatises of Divinity, such Definitions; and not to have inserted the like into their Sermons to their people. But because I am out of hope to prevaile in that kind with them, I will onely content my selfe to have admonished my owne Countreymen, to take heed of such Definitions in any of their bookes, translated into English, when they read them, for feare of the dangerous consequences thereof. Rule 1.

In the last place, that which I have said touching the confutation of the Lutherans opinion of the nature of a saving faith, may be a sure ground of consolation to them, that having a saving faith, are yet afflicted in conscience, because they want assurance of their salvation. For such have no cause of despaire, or of discouragement, as long as with a heavie loaden soule, hungring for mercy, they trust in Christ, and § 3. Consolation.

Rule 1.

and caſt themſelves wholly upon his merits, for ſalvation, according to the Goſpell; for (as hath beene ſaid) the condition of the Goſpell required of ſinners to ſalvation, is not a comfort, but a duty; not an aſſurance that they are ſaved, but a truſt in Chriſt that they ſhall be ſaved. So that, as long as they reſt on Chriſts merits, ſeeke to no other meanes, but with ſuch a heart, as hath beene ſaid, ſeeke to Chriſt for ſalvation; aſſoon as they have beleeved in Chriſt, they are in Gods ſight iuſtified ſinners, though they doe not preſently feele by the witneſſe of the Spirit, a full aſſurance, that they are ſaved.

Beſides, what an abſurd thing were this, to ſay, that the meaning of theſe words of the Goſpel, *Chriſt died for all thoſe that beleeve in him*, ſhould bee this: Chriſt died for all thoſe that perſwade themſelves fully he died for them; and that the meaning of this Propoſition, *He that beleeves in Chriſt ſhall bee ſaved*, ſhould be this, He that is fully perſwaded and aſſured of the forgiveneſſe of his ſinnes by Chriſt, ſhall be ſaved?

On Gods name let Chriſtians labour continually, by the uſe of the meanes preſcribed to that end, to feele the com-

comforts of faith, and for more aſſurance every day then other of their ſalvation, or that they ſhall be ſaved: but let them not therfore iudge themſelves to be no good Chriſtians, nor to have a ſaving faith, *viz.* becauſe they have not a full aſſurance of ſalvation; for aſſurance of ſalvation is more faith, then God requires of Chriſtians to iuſtification; and it is not of the nature of faith, as it iuſtifies. Rule 1.

For as a tree may bee a good fruite-tree, though in Winter it have no fruit on it: ſo a Chriſtian may bee a true beleever in Chriſt, though at ſome time of temptation hee want the fruit of his faith, I meane, the feeling of the heavenly comforts thereof; whereof, more hereafter, God willing. Simil.

Wherefore comfort your ſelves, O yee, that are tender-hearted, and troubled-minded Chriſtians, becauſe you feele not the aſſurance of your ſalvation, in aſmuch as the condition of the Goſpell is not, That hee that beleeves in Chriſt ſhall bee aſſured of ſalvation, but that hee ſhall bee ſaved: ſo that, though thou never have in thine owne ſoule a feeling of aſſured perſwaſion, that thou art ſaved, yet as long as with a heart

Rule 2.

Pſal.143.6.

a heart mourning after Chriſt, and gaſping for him, as the *barren land for water*; thou caſt thy ſelfe upon him, and hang on him ſtill for ſalvation, with truſt unto the merits of his death and obedience, thou ſhalt in the end and event certainly be ſaved; becauſe God that hath made promiſe, (that he that *beleeves in Chriſt ſhall be ſaved*) is faithfull and true, mercifull and good, mightie and able to performe it.

Build therefore thy comfort on thy faith, and thy faith on Chriſt, and feare not; and build the aſſurance of thy ſalvation, not on thine owne feeling, which may deceive thee; but on the truth, goodneſſe, and power of God, which cannot faile thee. And thus much of the firſt Rule, or Interrogatorie, by which Chriſtians may examine themſelves, whether they have a ſaving faith, namely, by trying themſelves, whether they underſtand what manner of Grace a ſaving Faith is; in opening whereof, I have beene the larger, becauſe the difficulty of the point required it: for it was neceſſarie, that I ſhould at large make plaine this point; becauſe the true underſtanding hereof, will make all the reſt of the Treatiſe the plainer.

plainer. I come now to the ſecond Rule which is this. Rule 2.

The Second Rule.

Chap. V.

Whether doeſt thou underſtand the uſe, and end of faith in Chriſt?

I Will be briefer in the handling of this ſecond Rule, then I was in the firſt, becauſe it wil not need ſo long a Diſcourſe; and the rather, for that the former will give light to the latter. For thoſe words of the Definition, (*whereby a ſinner truſts in Chriſt for ſpiritual and eternall bleſſedneſſe*) doe evidently ſhew, that the end of faith, is to bring us unto ſalvation, and perfect bleſſednesſe; in which reſpect the Divines generally with one conſent, call it a ſaving faith.

Howbeit, becauſe it will not happely ſo clearely be diſcerned of all; therefore for the making of it plainer, I will handle

Rule 2.

dle the point in a distinct Rule, and I will handle it thus: First, by shewing how needfull it is to enquire after this point. Secondly, by declaring, that it is possible for us, by inquiry to find, whether wee understand the point or no. And thirdly, by making it manifest, that it will be profitable, by enquiry to find out, whether we understand, what the use and end is of a saving faith.

1. It will bee needfull to enquire, whether wee understand the end and use of a saving faith, because else, wee cannot tell directly, whether we understand it or no; for without this tryall we may mistake it, and thinke it was appointed for some other use and end, then indeed it was; by reason, wee are by nature not onely ignorant of these spirituall graces, but also well enough content to be nouzled up in the ignorance of them. For wee may imagine with the Iewes, that the use of our faith is onely to procure us temporall blessings, as they beleeved in the Messiah for a temporall kingdome onely.

To the end therefore, that wee may know, whether we understand it or no; and accordingly be affected with it, it is needful that we make enquirie, whether

ther we know the uſe and end of it to be this, namely, to ſave our ſoules; that is, to procure unto them forgiveneſſe of ſinnes, and eternall life in heaven, (concerning the manner whereof, and how it ſaves us, and is a meanes to that end, ſhall bee conſidered in the next Rule, God willing) onely in this place I thought good to ſpeake of the uſe, and end of it, in generall. Rule 2.

2. But although it bee needfull to ſearch for the underſtanding of this point; yet if it were impoſsible by ſearch to find it out, we were never the neerer; therefore will I make it plaine, that by inquiry we may find it out. For if we ſearch the Scriptures, (particularly thoſe that ſpeake of the Goſpell, or the Covenant of grace) they will evidently ſhew, this to be the end thereof; as ſhall appeare by the good things promiſed unto it. For unto faith in Chriſt, (that is) to them that truſt in him, is promiſed, that *they ſhall not periſh, but have everlaſting life*; that they are *tranſlated from death to life*; that they ſhall *obtaine remiſſion of ſinnes*, and be *iuſtified from all things, from which they could not be iuſtified by the Law of* Moſes: which the Apoſtle *Peter* alſo doth plainely ſhew, where ſpea- 2 *Ioh.* 3. 16. *Ioh.* 5. 24. *Act.* 10. 43. *Act.* 13. 39.

Rule 2.

1.Pet.1.9.

speaking of the true faithfull, hee saith; *they shall receive the end of their faith, which is the salvation of their soules.* So that by these and the like places of Scripture, if we commune with our owne hearts, and aske our consciences concerning these promises, we may easily tell, whether we know the right use and end of a saving faith, or faith in Christ.

3. But though it were easie for us, to find out the use and end of faith in Christ, and whether we know, and understand it or no, yet if this were not profitable for us, we should have little encouragement to go about this examination. It is therefore fit to shew the profit of this examination, which consists in this; that knowing by the Scriptures the excellent use and end of it, we may labour to get it, if we have it not, or to increase it, and strengthen it, if we have it; yea to use and exercise it every day, by beleeving in Christ, for the pardon of the sinnes of every day, in faith craving pardon of them.

Simil.

For as in Playsters and medicinal Receipts, though wee have those that bee never so good, for speciall purposes, in their severall kinds; yet if we know not their severall uses and ends, and the sick-

sicknesses, or sores, to which they are properly to be applied; wee shall have little heart to use them, and therefore they will doe us no good at all, nor any other; nay, they may doe much hurt when they are misapplyed: whereas on the other side, when we have a Plaister or Medicine, that we know is good for such a disease, or sore, we will willingly use it in our need, because wee know the right use of it, and so it becomes profitable unto us. Even so, if we know not the good that will come unto us by a saving faith, (as we cannot, except we understand the right use and end thereof) we will never care to get it. But after the knowledge thereof, we shall be careful to use it, for that end to heale our leprous, and diseased soules, that have beene stung of Satan, even unto death. Rule 21

Now then, good Reader, try & examin thy selfe, whether thou knowest this to be the end of faith in Christ or no; and if thou find thou dost not know it, then be ashamed of thy ignorance, iustly fearing that as yet thou hast not beleeved in Christ: for will a man beleeve in Christ to no end? or can hee beleeve in Christ to any purpose, if not to bee

Rule 2.

saved by him? No, no, it is impossible: wherefore being ashamed of thy former ignorance and infidelitie, redeeme the time, and now learne the right and true use, and end of it. Thou mayest know it, if thou wilt search; for God hath revealed it in his Word: it will be needfull for thee to enquire, because without it, thou canst not tell, whether thou understand it or no; and it will be profitable for thee to know the right use and end of it; because hereby thou knowing the excellencie thereof, thou shalt be mooved by Gods grace, both to labour in the use of the meanes to get it, as also to increase it, for thy unspeakable comfort and salvation: for what will all the world profit thee, if thou

Matth. 16.26.

beest not saved? how canst thou be saved without Christ? how can Christ save thee, if thou have no faith? and how canst thou get faith, if thou doest not know the right use and end of it, namely, the benefit thou shalt receive by thy beleeving in Christ, which is the end of thy faith, even the salvation of thy soule?

THE

Rule 3.

The Third Rule.

Chap. VI.

Whether doeſt thou know and underſtand, how faith in Chriſt doth ſave and iuſtifie us?

THe knowledge and beleefe of the two former Rules, are very neceſſary; yet are not theſe ſufficient; except withall wee know the manner, how faith in Chriſt doth ſave us: for except we be inlightened with the knowledge hereof, we may erre, by thinking we are iuſtified by it, otherwiſe then indeed we are. Thou art therfore to know and learne:

1. That we are not iuſtified by the habit, quality, or vertue of faith, but by the uſe of it, or by the act of faith, which is a beleeving in Chriſt; for ſo runnes the tenure of the Scripture. *Ioh. 3. 16. all. 10. 43.*

Rule 3. 2. Thou must know, that the act of faith, which is beleeving in Christ, is not one act onely, once for all done, and no more; but that it passeth through the whole course of our lives, and is renewed and continued every day. For seeing we must crave pardon of sinnes every day, as well as begge daily bread; *Mat. 6.11,12.* and we may not crave pardon without faith in Christ, therefore must wee beleeve in Christ every day.

3. Thou must know, that the act of faith, which is beleeving, or trusting to, or in Christ, doth not iustifie us, for any merit or vertue that is in it, but for the merit and the worthinesse of the person in whom faith trusts, or in whom we trust by faith, which is Iesus Christ, the Sonne of God, and of the Virgin *Mary*, who is the onely proper, and immediat Obiect of our saving faith.

Simil. For even as it is not the hand, that layes on the Playster upon a sore, that cures and heales it; but the Plaister it selfe, and the healing vertue that is in the Plaister, laid on by the hand; so is it not faith, (whereby we lay hold on Christ) that cures and saves our soules, but Christ who is layd hold on, by

by the hand of faith that cures us.

Rule 3.

Wee are to know therefore, and to beleeve, that faith iuſtifies us onely, as the condition appointed by God, and required on our part, to make us capable of ſalvation, in this ſence; Whereas by the firſt Covenant, which was the Covenant of the Law, and of Workes, no man could attaine eternall life, becauſe they are breakers of it; and therefore without the righteouſneſſe required in it. And whereas God notwithſtanding will have ſome to live eternally, and yet not without righteouſneſſe, therefore hath it pleaſed God, who as Soveraigne Lord of all, can appoint what meanes he will, to make us capable of life; to appoint in the ſecond Covenant (which is the Covenant of Grace) that faith ſhall be our righteouſneſſe; that is, that he will accept of our faith in Chriſts righteouſneſſe and death, in ſtead of the righteouſneſſe of the Law; and that wee ſhall by faith in Chriſt, be as capable of eternall life, as if wee had in our perſons actually and fully kept the whole Law, and had never ſinned. So that faith in Chriſt iuſtifies us not of merit, but of fauour; not of it ſelfe, but by Gods appointment;

Rule 3.

not as it is in us, but as it reſts on Chriſt; becauſe now by the ſecond Covenant, God requires no more at our hands, to give us intereſt to eternal life, then that we ſhould honor his Sonne, by truſting to him alone for ſalvation: for God will accept of this on our part, in ſtead of the righteouſneſſe of the Law, and by faith in Chriſts perfect obedience unto all Gods ſecret and revealed will, all our imperfect obedience ſhall be accepted of him, and crowned by him in the kingdome of heaven.

If any chance to aske, why faith in Chriſt, above all other Graces, ſhould be the righteouſneſſe, which God requires in the New Covenant, to make us capable of eternall life, and which he appoints and accepts to our iuſtification?

I anſwer, Though we could give no reaſon, yet muſt wee beleeve it to bee true, becauſe God hath ſo revealed it. But the Apoſtle gives one reaſon, where he ſaith, that *the inheritance of Heaven comes by faith, that it might be by Grace, to the end the promiſe might bee ſure to all the ſeed:* that is, the promiſe of ſalvation was made to faith, or to them that have faith in Chriſt, that the ſalvation promiſed

Rom. 4. 16.

miſed, might come to men, by the free grace and mercy of God, and it might be ſure to them, which it could never have beene, if it had come by the works of the Lawe, becauſe none ever could doe them. Rule 3.

And (if I may bee bold, according to Analogy of Scripture, to give another reaſon) I conjecture, that therfore faith in Chriſt doth juſtifie us, and that we are accepted as righteous by faith in Chriſts righteouſnes and ſufferings, rather then by any other grace of God; becauſe faith in Chriſt doth (more then any other grace) both moſt abaſe mans worthineſſe, to whom the Covenant is made, to the end he may go out of himſelfe, and emptie himſelfe wholly of all truſt and confidence, in any meanes within himſelfe for ſalvation; and alſo becauſe it doth moſt magnifie Gods free and rich mercie, and the worthineſſe, and al-ſufficiencie of the death and obedience of Chriſt, in whom the Covenant is made, to the end they may *honour* him onely, by truſting to him ſo much the more confidently for ſalvation. *Rom. 4. 20. 2. Theſſ. 1. 11. Iob. 3. 33.*

And yet leſt thou ſhouldeſt collect from hence, that if thou have faith in

Rule 3.

Christ, thou shalt be saved, though thou hadst no charity, or obedience in thy life: I say, for the present (till I come to the sixt Chapter) that though faith alone doe iustifie before God, yet doth it not before men; though faith alone doth iustifie, in the act of Iustification; and when it doth iustifie, yet is it not alone in the party that is iustified: but workes doe accompany the same, to testifie the verity of the Iustification, and the truth of the faith it selfe.

Now then (good Reader) examine thy selfe concerning thy knowledge and understanding, of the manner how faith doth iustifie; and if thou hast thought that it doth iustifie, as a part of inherent righteousnesse, (as the Papists doe) or as having any vertue in it selfe to procure it, as Libertines may imagine, (that have no good workes) then hast thou beene deceived all this while: and therefore now learne to know the true manner, as I have said, to the end thou maist know both when thou beleevest to Iustification, and that thou beleevest truly, and effectually thereunto: assuring thy selfe, that though God hath ordained faith to iustifie us, yet shall it not be effectuall to that end, except

cept thou uſe it to that end, in that order, and after that manner as himſelfe hath appointed; perſwading thy ſelfe, that thou ſhalt not attaine ſalvation by faith, for the worthineſſe of the grace it ſelf; but of the obiect of the grace, which is Chriſt; who is the Perſon, in whoſe merit faith reſts and truſts for ſalvation: neither that thou ſhalt obtaine ſalvation by thy faith, if it be not lively, to ſtirre us thee to holines both in heart and life before God and men.

Rule 3.

THE

Rule 4.

THE FOVRTH RULE.

CHAP. VII.

Whether diddeſt thou get thy Faith by the ordinary meanes, by which God uſually workes Faith in the hearts of his children?

THough we beleeve, faith will iuſtifie us, and underſtand how it doth ſave us, yet is not this ſufficient, except we know how we came by it; and therefore is it neceſſary that we ſhew by what meanes wee attained unto it. For except we can tell this, it is in vaine for us to boaſt of our faith.

Simil. For as when the title, and tenure of Land we hold, is called in queſtion, it is not enough to ſay it is ours and we will hold it, except we ſhew how we hold it, and

Rule 4.

and that by Deeds of conueyance good in Law, from them that had power to give, let, or ſell the ſame. Euen ſo, when God or Satan ſhall try our faith, it is not enough to ſay wee have a ſaving faith, except wee can proue how wee came by it: *viz.* how it was wrought in us by him, that had right and might to worke it, & by the right meanes whereby he vſually workes it.

For as it is not wrought by the meanes, or inſtrumentall cauſe, without the efficient, (becauſe *Paul may plant, and* Apollos *may water, but God muſt giue the increaſe*:) So neither in the eſtabliſhed Church of Chriſt, is it wrought by the efficient, without the inſtrumentall; becauſe *faith comes by hearing*. Now the efficient cauſe, is God onely; and the inſtrumentall cauſe, is the preaching of the Goſpell. 1. Cor. 3. 6. Rom. 10. 14.

That God is the Author of a ſaving faith, and the worker of it in his children, I prove, not onely becauſe it is generally attributed to the whole Deity, where it is expreſly ſaid *to bee the gift of God*: but alſo, becauſe in the New Teſtament it is particularly attributed to each perſon in the Trinitie: to the Father, as where our Saviour Chriſt ſaith, Eph. 2. 8.

No

Rule 4.

No man can come to mee, except my Father draw him, Ioh. 6. 44, 65. or *except it bee given him of my Father*: To God the Son, where *Paul* cals him, *the Author and finisher of our faith*: and To God the Holy Ghost; where *Paul* saith, To one is *given faith by the same Spirit*: and therefore it is called *the Spirit of faith*; because it is given by the Spirit; there being a different worke of each Person, in the giving of faith: because God the Father giues faith, for his Sonnes sake, by the operation of the holy Spirit.

Ioh. 6. 44.
Vers. 65.
Heb. 12. 3.
1. Cor. 12. 9.
2. Cor. 4 13.

And indeed how can it choose but be the worke of God, seeing it is a worke above Nature; I meane not only aboue Nature corrupted, to which it is foolishnesse: but euen aboue the nature of man, before his fall: for though *Adam* in his innocency had a faith wrought in him, whereby he might trust in God (if he would) to keepe him, in that estate of innocency, wherein he was created: yet had hee not then this faith in Christ; because faith in Christ, is faith in a Saviour or Mediator. Faith in a Saviour, supposes need of a Saviour: Neede of a Saviour, supposes sinne committed; and *Adam* committed no sinne, as long as he continued in his innocency.

1. Cor. 1. 21.

If

Rule 4.

If any chance to aske mee how faith can bee the gift of God, and why it ſhould not be in our power to beleeve in Chriſt, when we are called to it, ſeeing God doth exhort and command men therevnto:

I anſwere, that the Lord doth therefore uſe ſuch exhortations to perſwade men to beleeve in Chriſt (though of themſelves they be not able to beleeve) becauſe the power of God doth ſo accompany ſuch commandements of his, that by, and together with them, hee doth move, and incline their hearts to beleeve in Chriſt, and thereby workes it in them. The practice and experience whereof, wee may evidently ſee in the *Acts*, where when *Paul* & *Barnabas* preached the Lord Ieſus, and exhorted them to beleeve in him: the Text ſaith, *that the hand of the Lord was with them, and a great number beleeved, and turned to the Lord*: ſo that it can no more truely be collected, becauſe Chriſt bids and exhorts them to beleeve in him, that therefore they have power of themſelves to beleeve, then it can be inferred, that *Lazarus* had power of himſelfe to reviue, and come out of the graue; becauſe Chriſt bid *him come forth*; in aſmuch as the power of

Act. 11. 20, 21.

Ioh. 11. 43.

Rule 4.

of Christ, accompanying his own commandement, was the efficient cause of making him come forth.

As touching the meanes or instrument, by which God workes faith in Christ, which is the second point: I say, it is the preaching of the Word of God; for so saith *Paul*, *Faith comes by hearing; and hearing by the Word of God*: (that is) faith comes by hearing the Word of God preached.

*Rom.*10.17.

For the cleering of which point, two things must bee distinctly handled and confirmed. First, what doctrine of the Word it is; that must worke faith in Christ, namely, the Gospell. Secondly; how that doctrine is made effectuall to the begetting of Faith? namely; by preaching.

1

2

The doctrine to be delivered, for the begetting of faith in Christ, must be the Word of faith: the Word of Faith, is the Word of promise: the Word of promise, is the Gospel; and the Gospel, is the preaching of Iesus Christ crucified: (that is) the preaching of that doctrine that promiseth salvation to them that beleeve in Christ. *For through Christ is preached forgiveneſſe of sinnes, and by him; all that beleeve, shall bee iustified from all things,*

*Rom.*10.8.
*Gal.*3 8.18.
*Ro.*10.8-15,16.
*Act.*11.20,21.
*Rom.*16.26.

*Act.*13.39.

things, from which they could not be iuſtified by the Law of Moſes: For although all the Word of God be good, and to be beleeved; and though other parts of the Word of God (beſides the Goſpell) being preached, may by Gods bleſsing worke in us faith in God, for temporall bleſsings: yet can no part of the Word worke in us faith in Gods mercy by a Mediator, or faith in Chriſt for ſpirituall and eternall bleſsings in heavenly things: but the Goſpell onely, which *is the power of God to ſalvation to them that beleeve.* Rule 4. *Rom.1.16.*

Indeed the Law may bee a Schoolemaſter to drive us vnto Chriſt: for the Morall Law may driue us to Chriſt, by convincing us of ſinne, and of condemnation, the iuſt deſert of ſinne; yea, the Ceremoniall Law may draw us to Chriſt, by telling us that Chriſt *was the end of the Law*; becauſe all the ſacrifices, and offerings thereof pointed at him, that was to come to be the trve Paſchal Lambe, *or Paſſeouer, that was to bee ſacrificed for our ſinnes*; and all the waſhings and purifyings of the Law taught us, *that the bloud of Chriſt ſhould cleanſe us from all ſinne*: and yet for all this, cannot the Law worke in men, a ſaving faith: becauſe *Rom.3.20.* *Rom.4.15.* *Rom.10.4.* *1.Cor.5.7.* *1.Ioh.1.7.* *Heb.9.14.*

Rule 4.

because it doth not so much as command it; and the Law doth not command it, because it presupposeth perfect obedience to it, which whosoever doth performe, *shall live* without faith in a Mediator.

Levit.18.5:

The second point considerable, in the working of faith by the Word, is touching the manner how the doctrine of the Gospell becomes effectuall to the working of a saving faith, and this is to be shewed in two particulars. First, in respect of the Ministers & preachers of it. Secondly, in regard of the hearers.

1

2

That faith may be wrought in men by the Word, two things must be done: First, Ministers must preach the Gospel (that is) expound and make plaine to the capacitie of the people, that there is mercy with God for sinners; and that hee hath made a Covenant with mankinde, that though they bee lost in *Adam*, yet shall they bee sought; *and found againe in Christ*: though damned in themselves, yet shall they bee saved in him; and for this end they are to publish, and expound, how fit a person Christ is to save them, beeing wholly righteous, and without spot; and how able,

1

Luk.19.10.

able, being the Sonne of God; *in whom God is well pleased*; as also what hee hath already done for them and their ſalvation: namely, that hee dyed a bitter, and a ſhamefull death on the Croſſe, that by his death, hee might overcome *him that had the power of Death, which is the Divell*, and reconcile them perfectly unto his Father. Rule 4. *Matth.3.17.* *Heb.2.14.*

Theſe points (I ſay) and ſuch points as theſe, are to be propounded, and expounded to the people, by the Miniſters of the Goſpell, *to whom is committed the Miniſterie of Reconciliation*: for *how ſhall the people heare without a Preacher?* *2.Cor.5.19.* *Rom.10.14.*

But though Preachers teach never ſo painefully, and lay open theſe things never ſo plainely; yet except the people heare theſe points preached: how ſhall they beleeve in him *of whom they have not heard?* *Rom.10.14.*

Now if any man be deſirous to know more particularly, how God workes a ſaving faith by the Miniſters preaching, and the peoples hearing, (I ſuppoſe) the courſe is this:

Firſt of all, when the Goſpell is preached, (that commands us to beleeve in Chriſt, & promiſeth ſalvation to them that truſt in him:) and when people

Rule 4. come to heare, the Spirit of God doth move those that heare it, to attend to the Doctrine of salvation preached. For so we reade he did to *Lydia*, *whose heart the Lord opened, that shee attended to* Pauls *preaching*. For except they diligently marke the doctrine, how should it doe them good?

Act.16.14.

2 Secondly, upon this diligent attention, and together with it, GOD inlightens the minde to conceiue, and understand the way of salvation taught by the Gospel; *He turnes them from darknes to light*: that *the eyes of their understanding being enlightned, they may know what is the hope of Gods calling, and the riches of the glory of his inheritance in the Saints.*

Act.26.18.

Ephe.1.18.

3 Thirdly, upon the enlightning of the minde, with some knowledge, and understanding of the Gospell, the Lord by his Spirit also perswades the mindes of Hearers to beleeue the Gospell, and to assent to the truth thereof. For so wee reade, that the Lord chose *Peter*, *that the Gentiles by his mouth should heare the Word of the Gospel, and beleeve*: yea, *Paul* and *Apollos* were Ministers of Christ, by *whom the Corinthians beleeved.*

Act.15.7.

1.Cor.3.4.

4 Fourthly, after God hath wrought in men, a beliefe of the truth of the Gospell,

Gospell, he inclines their heart also, to bee affected with the goodnesse of the thing promised therein, which is salvation, and thereupon to hunger and thirst after it, that is, earnestly to desire it. Rule 4. Matth. 6. 33.

Lastly, the Lord perswades the heart, to trust in Christ for salvation, according to the doctrine affected, beleeved, understood, and hearkened vnto: as is plaine by that of the Apostle to the *Ephesians*, of whom he saith, that *they trusted in Christ, after they heard the Word of truth, the Gospell of their salvation, in whom also after that they beleeved, they were sealed with the spirit of promise.* Ephes. 1. 12, 13.

Now if any man desire to bee resolved, whether the reading of the Gospel, and other good bookes expounding it, may not worke in men a saving faith:

I answere: though in the time of persecution, when there is no publike preaching of the Gospell permitted, and in places where there is no possibilitie of hearing the Gospell preached, a saving faith may through Gods blessing bee wrought by the reading aforesaid; that is, by the reading of such good bookes as expound and apply the Gospel, in the duties and comforts of it; else must we

Rule 4.

of necessity hold, al that lived, and dyed in the darknesse of Popery, and in the persecution of those times, to live and dye without a saving faith, and consequently, without salvation, (which is too hard a censure to passe upon them) because they had no preaching but reading only: they could heare no Sermons, but only reade good bookes in secret: yet, I say, that in a setled Church (such as England is) where there is a Ministerie established, and authoritie given to preach the Gospell, and where there is preaching to be had; in this case, the preaching of the Gospell is the ordinarie meanes, whereby God is pleased to worke in men a saving faith. For when *Paul* saith; *How shall they beleeve in him, of whom they have not heard? and how shall they heare without a Preacher?* and when hee affirmeth, that *it pleased God by the foolishnesse of preaching, to save them that beleeve*: what can wee collect lesse, then that the preaching, that is, expounding and applying of the doctrine of the Gospell, is the ordinarie way which God hath appointed to worke faith in Christ withall; so that whosoever may have preaching, but will content himselfe with reading; I know

Rom. 10.

1. Cor. 1. 21.

know not how faith in Christ should be wrought in him, that despiseth the ordinance of Christ, which he hath appointed for that end. Rule 4.

Now then, to the end I may upon these premises, draw to a conclusion of this Rule; I humbly pray the Reader to examine himself by this Rule: Hast thou lived, where the Gospell hath beene preached, and in a Parish, where the Doctrine of the way and meanes of salvation hath beene published, and laid open? examine thy selfe whether thou hast come to heare it, and being come, hast attended to it, and by attention hast understood it; and after the understanding of it, hast beleeved it, and assented to the truth of it; and upon the beliefe thereof, hast been affected with the desire of salvation offered in it. If thus God hane wrought in thee, and after this worke, thou hast come to cast thy selfe on Christ for salvation, according to the Gospell: then hast thou a good evidence indeed, that God wrought kindly upon thee, and thou maist safely perswade thy selfe, that thou camest rightly by thy faith in Christ; and that it is truely wrought in thee; because it hath beene wrought by the direct

Rule 4.

meanes, which is the preaching of the Word, namely, the Gospell; and by that manner of efficacie, by which it becomes usually powerfull to the working of a saving faith in others.

Otherwise, if thou say thou beleevest in Christ for salvation, and trustest to Him alone for it, and thou commest by this faith but by tradition onely, either because thy Parents and friends that brought thee up, are of this faith, and Religion; or because the King of the Country where thou livest, doth publikely professe, and defend this faith: If thou hast never been a diligent hearer of Sermons, but one that hast contented thy selfe with bare prayers, service and reading, and contemned preaching; or if thou hast heard any Sermons, they have beene matters of History onely, or Moralitie, and not the Gospell; or if thou hast come to heare the Gospell preached, thou hast usually slept, or look't about, or read on some other prayer booke, or thought on some other matters: so that thou couldest not attend; or if thou didst attend, yet thou carest not for the understanding of points delivered, or doubtest of the truth of them;

or

or if thou didſt beleeve them, yet wert not affected with them, to deſire ſalvation earneſtly in the uſe of the meanes: then cannot I ſee how thou ſhouldeſt have a ſaving faith wrought in thee. Rule 4.

Wherefore my exhortation hereupon is: firſt, to Miniſters, that they in 1
zeale of the glory of God, and of the ſalvation of ſoules, be painefull in preaching the Goſpell ſpecially, becauſe it onely is the meanes to worke in their people a ſaving faith. Secondly, I ex- 2
hort all people which have the preaching of the Goſpell, but as yet have not faith in Chriſt wrought thereby through their owne careleſneſſe, that they attend unto Gods ordinance, that they labour to underſtand the doctrine of the Goſpell, and to beleeve it; yea, to bee affected with it, that ſo they may bee moved to beleeve in Chriſt, for that ſalvation that is offered them therein: aſſuring themſelves that God having already ſet in his Church a way to ſave ſoules by, and to worke faith in men for the attaining of ſalvation; and having ever ſince the Apoſtles time, ordinarily followed that courſe onely, in the Church of Chriſt: Hee will not now for their ſakes deuiſe a new way

Rule 4. to worke a saving faith in them; and the rather because they are open neglecters, and contemners of the ordinary meanes.

Simil. For as when the Lord having created and appointed the creatures that grew out of the earth for mans foode, and commanded the eating and drinking of them, for the continuance and preservation of life; if any man shall neglect these ordinary meanes, and will not eate and drinke of them, but expect new creatures, and meanes for foode and maintenance of health and strength, the Lord will not give them, but iustly suffer that man to die, because he willingly starues himselfe: euen so now that the Lord hath ordained, and appointed meanes of spirituall foode, to nourish the soule to eternall life, which is the preaching of the Gospell, and given us the same, hee will not deuise nor raise vp a new meanes to thee that despisest the old; not an extraordinarie to thee that contemnest the ordinarie, because thou imaginest the meanes to bee either needlesse, or fruitlesse, idle or insufficient. Specially when thou mayest (if thou wilt peruse the Scriptures) see abundance of exam-

examples of Christian men, in whom this saving faith hath beene wrought by the preaching of the Gospell; as namely, *Act* 4. 4. & 8. 12. & 13. 12. & 14. 1. & 15. 7. & 17. 4 & 19. 9. wherefore if thou wouldest have a saving faith wrought in thee: my counsell to thee now is (for it is not too late at any time to mend truely) that thou come to Gods ordinance, which is the preaching of the Gospell, and that thou come to it, as to the ordinance of God appointed to save thee, that so thou maist be saved by it, and have a saving faith wrought in thee by the same, and it may be *a sauour of life unto life unto thee.* Pray God to make thee attentiue to it; by attention to make thee understand it; by understanding to perswade thee to beleeve it; and by beleeving, to moove thee to be affected with the good thing offered in it, that so the Lord may make thee trust in Christ for salvation according to the Gospell. Rule 4. 1. *Thes.* 2. 13. 2. *Cor.* 2. 16.

And to thee which art a trve Christian, and not onely a member of the trve Church, by professing the trve faith, but a member of Christ, by having it; to thee my exhortation is, that

Rule 4.

1.Pet.1.18. that as thou haſt beene already begotten to Chriſt, *by this immortall ſeed of the Goſpell*, ſo thou wouldeſt indevour to bee preſerved in this ſpirituall life by the ſame: and that thou wouldeſt as a

1.Pet.2.2. *new-borne Babe, ſtill deſire the ſincere milke of the Word of God, that thou maiſt grow thereby*, in the comforts of faith in this world, untill thou attaine *the end of thy faith*, which is the ſalvation of thy ſoule, in the world to come.

THE

Rule 5.

The Fift Rule.

Chap. VIII.

Whether wast thou rightly prepared to beleeve in Christ, by other gifts of the Spirit, that hee worketh in men, before they have a saving faith?

THAT a saving Faith is not wrought in men all at one instant, before the Spirit of God worke any other worke of grace in them, is evident, both because *Iohn* the Baptist was to *prepare the way* to Christ; and also because Christ himselfe saith, None can *come to him*, (that is, *beleeve in him*, *Ioh.* 6. 35.) except his Father

Luke 3. 4.

Ioh 6. 44.

Rule 5.

ther draw him; that is, incline his heart thereunto, by ſome meanes teach him how to beleeve, give him power to beleeve, of one that is unfit, unable, and unwilling to beleeve in Chriſt, make him fit, able, and willing thereunto, and worke in him ſome graces, that diſpoſe him thereunto.

1. Cor. 1. 21. For ſeeing Chriſt was a *ſtumbling block to the Iewes, and foolishneſſe to the Gentiles*, how could they ever come to beleeve in him for ſalvation, except the Lord firſt wrought a change in them, by enlightening their mindes to vnderſtand and beleeve the Goſpell, and alſo incline their hearts to ſeeke for ſalvation by it; not by compelling them againſt their wils, but by bending their wils, and (as it were) drawing them by certaine cords thereunto?

The cords by which God drawes men to beleeve in Chriſt, are generally two, (each beeing twined of many threds, that is, each motive perſwading to beleeve upon many grounds.)

1. The Spirit of God drawes men to beleeve in Chriſt, by making them to know and beleeve, that they have need of Chriſt to ſave them: for they that are ſicke, who feele the need of a Phiſician,

will

will seeke unto him to be cured.

2. Gods Spirit drawes men to beleeve in Christ for salvation, by causing them to know and beleeve, that there is salvation to bee had for them, who feeling their need of Christ, doe goe unto him, that is, trust in him for salvation. For the knowledge and beliefe, that the Prophet in Samaria could cure diseases, moved *Naaman* to goe to him to be cured of his Leprosie.

Rule 5. *Matt.* 9. 12, 13. 2. 2. *King.* 5. 7. 14.

1. To make men know and beleeve they have need of Christ to save them, the Lord sends them his Word, by the preaching and attentive hearing whereof, he workes in them a knowledge and beliefe, not onely that they are sinners originally in *Adam*, and by nature, and actually in their owne persons, and by conversation, but also that for their sinnes, they are in a miserable, and cursed estate, because of the wages of sin, which is eternall death and condemnation. 1. *Rom.* 3. 20. *Psal.* 51. 5. *Rom.* 5. 12. *Rom.* 3. 9. *to the* 19. *Gen.* 2. 17. *Rom.* 6. 21. *&* 4. 15.

Which points of their sinfull and damnable estate, the Lord causing them to lay to heart, and to be affected with them, by reason of the danger wherein they are: the laying of them to heart, causeth them by Gods blessing, 1. To feare

Legall preparations to faith in Christ. 1

Rule 5. feare Gods iuſtice, and to tremble at the conſideration of his heavy diſpleaſure, leſt it ſhould fall on them, as they have iuſtly deſerved. 2. To ſorrow for their ſinnes, with a mournfull lamentation, as if they were prickt at the very heart with the point of a dagger, and to grone under them, as if they were oppreſſed with ſome unſupportable burden. 3. To confeſſe their ſinnes, and their unworthineſſe of ſalvation, by reaſon of them. 4. To bee *poore in ſpirit*, and to acknowledge their unability to ſave themſelves by any righteouſneſſe of their owne in themſelves. 5. To conſult what to doe, in this woefull and wretched caſe, and to enquire, whether or no, there be any meanes of deliverance for them. 6. And in the laſt place to have ſome thoughts of leaving their former evill wayes, that have brought them into this wofull plight.

Act. 9. 6. & 16. 29.

Zach. 12. 10. *Act.* 2. 37.

Mat. 11. 28.

Luk. 15. 17, 18. & 18. 13.

Mat. 5. 3. *luk.* 4. 18. *luk.* 15. 17.

Act. 2. 37. & 16. 30.

Luke 15. 18.

And by theſe fiue workes of the Spirit (for nature onely doth not worke them, ſeeing they are wrought by the Word, and are not in all naturall men) upon the minds and wils of men, they are forwarded, and prepared to ſeeke for ſalvation, and driven thereunto, for feare of puniſhment, even as they are

are compelled and moved to seeke for a pardon from a King, who know themselves condemned to die, for some theft or treason. Rule 5.

2. But this is not preparation enough to faith in Christ; for if this were all, it were to little purpose: and therefore after this, there followes another worke, (mentioned before) which is a knowledge and beliefe of the Gospell, which is this, That notwithstanding their sinfull and cursed estate in *Adam*, and in themselves, yet is there salvation to be had for them, who feeling their need of it, with weary and heavy-loaden hearts, do seeke and repaire to Christ to be saved; which was the second cord mentioned before, by which I said, Gods Spirit drawes men to repent and beleeve in Christ for salvation. 2

Now to make men know and beleeve, that there is salvation to be had, for them that seeke it, the Lord by his mercifull providence sends them the preaching of the Gospell, wherein is promised salvation, by the expounding and applying whereof, they come to understand these points of Christian Religion: namely, First, who it is that must,

Rule 5.

1. *Tim.* 1. 15 & 2. 5. 1 *Ioh.* 2. 1. 2

Ioh. 3. 16. & 6. 27. 3

Mat. 10. 28. *all.* 20. 28. 1. *pet.* 1. 18. & 2. 24. 4 *revel.* 1. 5. *Ioh.* 3. 16. *all.* 10 43. & 13. 39. *mat.* 11. 28.

must, will, and can save them, *viz.* Iesus Christ onely, the Sonne of God, and of the Virgin *Mary*. Secondly, how hee comes to be a Saviour to mankind, namely, by the appointment of God the Father. Thirdly, whereby it is that he will save, namely, by offering himselfe up a sacrifice to God his Father, and giving his life for the world. Lastly, whom he will save, namely, all those that beleeve in the Lord Iesus Christ, whom God hath sent, and trust unto him onely for salvation.

Evangelicall preparations to faith in Christ.

Act. 13. 48.

These points of the Gospel, and such as these be, when men have heard, understood, and beleeved, then doth the holy Ghost cause them (that are *ordained to eternall life*) to lay them to heart, and to be affected with them, by reason of the great benefit (which is salvation) that is so freely and graciously offered to them therein, and the laying of them to heart by holy and serious meditations, moves them, 1. highly to esteem of the salvation offered them in the Gospell: 2. earnestly to desire it, and to hunger after it: 3. to seeke diligently in the use of the meanes prescribed to that end, to attaine it: 4. and lastly, somewhat more resolutely to be incouraged,

Mat. 13. 44. 1

Mat. 5. 3. 3

Mat. 6. 33. *ioh.* 6. 27. 4

raged, in hope of pardon, to turne from their former evill wayes, and to purpose to returne to God, who offers himselfe so gracious unto such wretched sinners. Rule 3.

And when people are thus wrought upon by Gods Spirit, when their mind is enlightened with the knowledge and beliefe of these points of the Gospell, and their hearts affected with the necessity of having, the possibility of getting, and the excellencie of enjoying so worthy a thing as is salvation; by so worthy a Person, as is the Lord Iesus; and for such ungracious persons as themselves are; how is it possible, but they should bee more fitted and prepared to seeke for salvation by Christ; and by this beliefe of the Gospel more forwarded to beleeve in Christ, and drawn thereunto in hope of pardon; even as the Syrians were mooved and drawne to sue for a pardon of *Ahab* the King, because they had heard, the kings of Israel were mercifull men. 1. *King.* 20. 31.

Having drawn out at length these two cords, and fastened them both to the head, and understanding, as also to the heart and affections, to the end men may be drawne by them unto Christ,

Rule 5.

to seeke for salvation by faith in him. It remaines, that I exhort the Reader, to lay himselfe to this line, and to examine himselfe by this Rule, to the end he may discerne whether he hath beene thus wrought upon or no.

Now then try thy selfe (good Reader) hath God prepared a way in thy heart to beleeve in Christ, by causing thee to know, beleeve, and feele thy need of salvation by Christ, by reason thou art in thy selfe, in a cursed estate through sinne? doest thou feele the burden of them in thy conscience, and is thy heart pricked and afflicted therewith? doest thou feare Gods justice, and art thou sorry for thy sinnes? doest thou acknowledge thy selfe unable and unworthy to save thy selfe? doest thou bethinke thee, whether there bee any hope of remedy, and enquirest thou after it? and (to conclude) doth thy heart begin to bethinke of taking a new course, and of living no more so wickedly? then art thou not farre from the kingdome of God, but in a good forwardnesse in thy way to heaven; if withall (having heard of the Gospell) thou beleevest there is salvation to bee had, thou heartily desirest it, thou earnestly

neſtly ſeekeſt for it, and by the hope of pardon, through the beliefe of the Goſpell, thou purpoſeſt in the truth of thy heart, without hypocriſie, to leave thy former evill wayes, and to turne to God: otherwiſe, if thou haſt felt none of theſe preparing workes of the Spirit, to fit thee for Chriſt, and for faith in him, and thou haſt nothing to ſay for thy ſelfe but this, that thou haſt a generall perſwaſion, (hand over head, and in groſſe) that thou ſhalt ſhift as well as others, that is, goe to heaven, and ſcape hell as well as they, becauſe God is mercifull, and Chriſt is dead, riſen, and aſcended into heaven; and becauſe thou beleeveſt the Goſpel: then art not thou as yet fit to goe to Chriſt, nor to truſt in him for ſalvation: and therefore thou muſt labour in the uſe of meanes to be ſo inlightened in thy mind, and ſo affected in thy will, as I have ſaid, if ever thou wilt duely and truly, comfortably in thy ſelfe, and acceptably unto God, beleeve in Chriſt for eternall life. Rule 57.

But if by the preaching of the Law and Goſpell, Gods Spirit did thus worke upon thy mind and will, as hath beene ſaid before, to beleeve in Chriſt; then waſt thou rightly prepared to be-

Rule 5.

leeve in Christ, and mayst boldly and safely say, thou hast a saving faith, specially, if withall there have followed the fruites of it, in thy holy life, whereof more at large in the next Chapter.

I doe not say, that this preparation is wrought in all men in the same degree, but men are made to feele their need of Christ, according as God is pleased to make them sensible of their sinnes and misery; for some are more subiect to be cast downe, and troubled in mind, then other are; and consequently more forward to hunger and thirst for Christ, and for salvation by him: but this I say, that all Christians are thus prepared, more or lesse, to faith in Christ, before they can, or will beleeve in him.

Neither will I contend so eagerly about the order of this preparation, as to goe about absolutely to determine, that this grace is alwayes wrought in the first place, and that in the second, in every Christian; nor yet to dispute, and decide, whether or no, they bee all wrought at one instant time, in every particular man or woman alwaies, but I am of opinion, that they are all wrought in men in some kind or other,

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Rule 3.

in one meaſure and degree or other, before they can or will bee fit and able to truſt in Chriſt for ſalvation; and that moſt uſually they are wrought in them in that manner, as I have ſaid.

Having declared, how men are fitted to beleeue in Chriſt; and in that declaration affirmed, that a beginning of repentance, is one meanes to prepare them thereunto, (namely, a ſmaller beginning of purpoſe to forſake former ſinnes, upon the preaching, underſtanding, beleeving, and laying to heart of the Commandements, and threatning of the Law broken, which convince them of their ſinne and miſerie; and a greater worke thereof, upon the preaching, underſtanding, beleeving, and laying to heart, of the promiſes and comforts of the Goſpell, which offer grace and mercy:) It will be very needfull to inſiſt more at large upon the point, (the rather) becauſe there be many that make much doubt of that point and many that are grounded and ſettled in a quite contrary opinion.

For this end, I will doe foure things: 1. I will ſhew how farre-forth repentance is wrought before faith in Chriſt, to the end I may not be miſtaken, and

Rule 5. thought to be of opinion with some other in the precedencie of repentance unto faith. 2. I will proove it by reasons grounded on the Word, that repentance is so farre begun indeed, as I shall say, to the end I may not mislead any into errour. 3. I will answere the maine st Obiections against it. 4. And lastly, I will make particular use and application of the point. And these foure severall points shall bee comprehended in foure severall and distinct Sections.

2 3 4

§. 1. *Of the state of the Question, and how farre I affirme Repentance goes before faith.*

Touching the first point, I humbly pray, it may be diligently observed, and remembred, what I hold, concerning the precedencie of repentance unto faith: and that for this purpose, they would consider generally, of what repentance I speake in this question, namely, of a true change of the heart, consisting in a purpose of leaving our former sinfull courses, and serving God better; and also of what faith, namely, of faith in Christ, or that act of faith whereby sinners trust unto Christ, rest,

and

and rely upon him for ſalvation. Rule 5.

This that I have ſaid in generall of the nature of that repentance and faith, (whereof the queſtion is to bee underſtood) ſhall be better conceived in foure particulars:

1. I doe not hold, that repentance is wrought in men, before a beliefe of the Word, that is, either of the Law which convinceth of ſinne and puniſhment, or of the Goſpell, which offereth hope of pardon; for I thinke it is impoſsible a man ſhould repent, before hee beleeve this for a truth; that if he goe on in his ſinfull life, and repent not, the Lord will puniſh him; and if hee doe repent, the Lord will forgive him: but this I hold, that repentance muſt be wrought in men, before they can beleeve in Chriſt, or truſt in him for ſalvation. 1

2. I doe not meane, that the practice of repentance, in doing good workes, and bringing forth fruits worthy amendment of life, go's before faith in Chriſt, but that a true purpoſe of the heart to leave our former wicked lives, (which is properly repentance, as appeares by the notation of the Word) goes before faith in Chriſt. 2

3. Neither doe I affirme, that ſo full 3

Rule 5.

and perfect a worke of repentance is wrought in the heart before faith in Christ, as is afterward wrought therein; when by beleeving in Christ, and by being iustified through beleeving, wee feele the comforts of faith in our soules, which are the strongest motives to perswade to the accomplishing of it; but this I affirme, that onely a beginning of repentance is wrought before faith in Christ; which though it bee but weake, in comparison of that which is wrought after faith in him; yet is it a true and sincere purpose of heart, (as truth is opposed to hypocrisie and dissimulation) to forsake the practice of the former wicked life, and to leade a new.

4 In the last place, I doe not say, that this begun repentance can be sufficient to salvation, if we could imagine a man could die before hee had beleeved in Christ: but this begun repentance, and purpose of heart, to turne from sinne and Satan and to returne to God, and new obedience is to bee manifested by practice, according to the purpose, and both are to be made acceptable to God, and comfortable to our salvation by faith in Christ, when it is wrought within

Heb. 11. 6.

within us, without which it is impoſſible to pleaſe God unto ſalvation. Rule 5.

I ſay then fully and plainely, that before ſinners can truely truſt in Chriſt for ſalvation, or with any confidence craue pardon of their ſinnes by Chriſt; they muſt begin, truely to reſolue, and purpoſe in their hearts, to leaue their former euill courſes, and to leade a new life.

Of the proofe of the point, that Repentance is begunne before faith in Chriſt. § 2.

This point doth deſerve proofe, becauſe it will bee of great uſe, in that being well prooved, it will bee a good ground to try our faith in Chriſt, and whether or no, wee truely beleeve in Chriſt for ſalvation: for if this repentance be begun in us (of which I ſpeake) then are we well fitted to beleeve him, elſe wee may not perſwade our ſelves (except we wil deceive our ſelves) that we have a ſaving faith.

And the point likewiſe will require proofe, not ſo much in it ſelfe; but becauſe many ſtand doubtfull of it: for whoſe ſatisfaction I have intended, and directed this Diſcourſe and diſputation.

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Rule 5.

In both theſe regards, I crave of the Chriſtian Reader diligence, to peruſe that I have written; and patience, in regard of the length thereof: and the rather, becauſe I have not done it haſtily, but upon great ſtudy, and mature deliberation: nor have I done it vainely, out of any affected humour of ſingularitie (God is witneſſe:) but onely in zeale of Gods glory, and the ſalvation of mens ſoules, for the good of the Church of God. For I know by good experience, that the underſtanding, beleeving, and laying to heart of the truth of God, which I have written in this matter, will be beneficiall unto many, in that, thoſe that have not this repentance begunne in them, ſhall hereby be convinced plainely not to have a ſaving faith, to the end they may labour to get both, and in that order that I have ſaid: and thoſe that have, ſhall bee ſoundly and undoubtedly aſſured they have a ſaving faith, and may boldly go to Chriſt for ſalvation; namely, becauſe they have begunne to repent, and therefore are perſons qualified for it, and rightly prepared thereunto, as ſhall bee ſhewed more at large (God willing) in the concluſion of this Diſcourſe, and in the application

plication of the ſame, and finiſhing of this fift Rule. Rule 5.

But before I come to the proofe of the point by Arguments, I thinke it meete to cite the words of a very Reverend, Learned, and godly Divine of our Country, and time, to the end it may not ſeeme ſtrange which I affirme. The Authour is that worthy Maſter *Perkins*, who in the ſecond Volume of his Workes, *pag.* 257. *Col.* 2. *B. C.* in his Commentary upon the Epiſtle to the *Galatians*, *chap.* 3. *ver.* 28. hath theſe words: *Wee muſt as good Diſciples obey the Commandement, which bids us turne, and beleeve, before we can have any benefit or profit by the promiſes of God.* And afterward he ſaith againe more plainly: *Laſtly, we are here taught in the working of our ſalvation, to keepe the order of God, which he hath ſet down unto us, in Baptiſme. Which is firſt of all to turne unto God according to his Lawes; and ſecondly, upon our converſion, to lay hold on the promiſe of God, and the confirmation thereof, by the Sacraments. Thus ſhall wee finde comfort in the promiſes of God, and have true fellowſhip with God, if wee beginne where hee begins in making of his covenant with us, and end where he ends. And this wee muſt doe,* *Perkins* 2. volume, p. 257.

Rule 5.

, doe not onely in the time of our first conver-
, sion; but also afterwards in the time of our
, distresse and affliction; and at such time as
, by frailety wee fall and offend God. In a
, word, if for practise wee alwayes keepe our
, selves to this order, we shall finde true com-
, fort both in life and death.

I could not have desired this worthy Divine to have spoken more fully, nor more plainely for mee then hee hath done. Out of his words therefore I thus reason:

First, if that Commentary upon the Epistle to the *Galatians* bee the Worke of Master *Perkins*, as it is, except hee have great wrong, or except it can bee disproved.

Secondly, if he in this place alledged doth speake of true repentance and saving faith, as he doth, because he speaks of that repentance which is a cõversion and turning to God according to all his Lawes, and of that faith which is a laying hold on the promises of God, for the finding of true comfort to our soules, both in life and death; and for the having of true fellowship with God.

Thirdly, if hee say plainely and directly, that this is the order of God, which

which he hath set downe in Baptisme, that men must first turne to God; and secondly, and upon that conversion lay hold upon the promises. Rule 5.

Fourthly, and lastly, if he say this must be done, and this order of repentance and faith is to bee kept both in the first conversion (which is repentance from dead workes;) as also from sins which we commit after our first conversion, and our first beleeving in Christ: All which are cleerely laid downe in the testimonie alledged: then may it from thence easily and truely bee collected, that it was Master *Perkins* opinion and iudgement, that repentance is truely begunne before a saving faith, as I have affirmed.

But because in matters of doctrine, we are not to rest in mens iudgements, nor in their testimonies, (because they are but probable Arguments) but upon Reasons, taken from the testimonie of God, which is his written Word; Therefore for the better satisfying of the Reader, I will produce some Arguments to make that good which I have said, and I will produce them in that forme, that the simple may conceive the better of them; & each Argument shall

Rule 5.

shall bee contained in severall Sections. But first of the Arguments of necessarie consequence: and then of them that are very probable.

ARGVMENT. I.

Repentance is begunne before faith in Christ, because the repentance of the Publicans and Harlots, Math. 21. 32. was begunne before their faith: and theirs was true repentance, and a true saving faith.

The reason is good; because there is but one true repentance, and one saving faith that is required of all them that shall be saved. So that if the repentance and faith of the Publicans and Harlots in the Text alledged, were the true repentance and faith that God required of them to salvation, and their repentance were begunne before their faith; then is the repentance of other Christians likewise begun before their faith.

To make good this reason, two points must bee further confirmed: 1. That the repentance of the Publicans and Harlots, *Math.* 21. 31, 32, was begunne before their faith. 2. That their Repentance and Faith, were true repentance and saving Faith: and each point I will prove by Reasons. But first,

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of the proofe of the first point.

Rule 5.

1. The repentance of the Harlots and Publicans, *Matth.* 21. 32. was begunne before their faith, because their repentance was a meanes unto it; or was to it as a meanes to an end.

1. Point proved.

1. Proofe.

The reason is good: because the meanes to an end, are alwayes before the end it selfe, in asmuch as it is the beginning or cause thereof: for the beginning must alwayes bee before the end; and the cause before the effect. So that if the repentance of the Publicans and Harlots were to their faith as a meanes to an end; then must it needs be begun before their faith.

That the repentance of the Publicans, &c. was to their faith as a meanes to an end, I proue, because it is necessarily implyed in the Text, that *they repented, that they might believe.* For where the Holy Ghost saith; John *bare record of Christs death*, and *Iohn* wrote Christs miracles, *that ye Disciples might believe*: hee implyes necessarily, that the bearing record of Christs death, and writing of his miracles, were to the beliefe of the Disciples, as a meanes to an end, and consequently were before it: therefore where the Holy Ghost saith,

Iob. 19. 35.

Iob. 20. 31.

Rule 5.

The Publicans and Harlots repented, that they might beleeve; hee implyes necessarily, that their repentance was to their faith, as a meanes to an end, and consequently was begun before it.

And that the *Publicans and Harlots repented, that they might beleeve*, I proove from the Text by a necessarie consequence, thus: The Evangelist *Matthew* in the place alledged, sets downe the effect of *Iohns* Ministery, by two contrarie euents, in two different sorts of people: *viz.* the Scribes and Pharises, the Publicans and Harlots. If then the Evangelist, in setting downe the effect it had in the Scribes and Pharises, said plainely, *they repented not that they might beleeve*: then on the contrarie it must needs be implyed, that the *Publicans and Harlots repented, that they might beleeve*, and consequently, that their repentance was to their faith, as a meanes to an end, and therefore was begunne before it. And so much for the proofe of the first point: the second followes, which I will make good: first ioyntly of them both together; and then seuerally of each of them apart.

Matth.21.31,32

2.

2. Point proued: first generally of them both.

The repentance and faith of the Publicans and Harlots were true repentance

tance and saving faith. 1. Because they were that repentance; and that faith; that profession, whereof was required of all them that came to *Iohns* Baptisme; as it is plaine by comparing, *Matth.* 21. 31, 32. with *Luk.* 7. 28. for *Iohn* required the profession of repentance, and of faith; therefore hee required the profession of the true repentance, and of the saving faith. 2. The repentance of the Publicans and Harlots, *Mat.* 21. 31. and their faith was the trve repentance and the saving faith; because it was that whereby they entred into Gods Kingdome: and for want of which the Scribes and Pharises could not enter: for no repentance and faith can entertaine into Gods Kingdom but the true; and for want of none but those, are men excluded thence.

Rule 5.

Mat. 3. 8. 11. *Joh.* 1. 7. *Act.* 19. 4

2.

Matth. 21. 31, 32

More specially and particularly I say; that the Repentance of the Publicans and Harlots, *Matth.* 21. 31, 32. was true repentance, because it was that which is required of all those persons that are to receive forgivenesse of sinnes: for forgiuenesse of sinnes belongs to none, nor is promised to none, but to those which repent truely of their sinnes. Secondly, the repentance of the Publicans

1. Point proved: specially of each of them.

Mar. 1. 4. *Luk.* 3. 3.

2.

Rule 5. and Harlots was true repentance, because it was that repentance that was to be testified by the fruits of it; for true repentance onely can bring forth fruits worthy of amendment of life: and these Publicans and Harlots did professe to bring forth these fruits, else he had never baptized them.

Math. 4.8. *Luk.* 4.8. *to* 15.

Obiect. 1. But it will bee obiected that true repentance is μετανοια, and the repentance of the Publicans and Harlots, *Matth.* 21. 31. was but μεταμέλεια, that is, penitency.

Sol. True: there is no other word there used to expresse the repentance of the Publicans and Harlots, but *penitencie*: yet that word signifies true repentance in that place. 1. Because the repentance of the elder sonne is commended for true repentance, *Mat.* 21. 24. and yet is it but *penitency* in the phrase.

Secondly, because it is said, *verse* 32. that the Scribes and Pharises did not μεταμεληθῆναι, the meaning is, they did not repent truely: therefore where it is said, the Publicans and Harlots did repent, the meaning is, they did repent truely.

Obiect. 2. But some may reply, *Iohns* exhortation was μετανοήσατε. (that is) repent: not μεταμεληθῆτε (that is) be penitent.

True

True: it was no more in word, but it was more in effect. For *Matthew* expreſſely ſaith, the Publicans and Harlots were *penitent*, and no Evangeliſt ſaith, they *did repent*. Therefore either becauſe *Mathew* ſaith, they were penitent, it muſt be conceived they did truely repent; or elſe becauſe no Evangeliſt ſaith they were repentant, it muſt be affirmed, they did not truely repent at all: which will prove a diſcredit, not to *Iohn* onely; as if hee would baptize any that did not repent truely; or profeſſe true repentance; but alſo to the Publicans and Harlots, as if they were not ſaved: for without true repentance none can be ſaved, *Luk.* 13. 3. Rule 5. *Sol.*

But ſome will ſay, the meaning onely is, they repented not of their Infidelitie; that they might beleeve in Chriſt. *Obiect.* 3.

Grant it; then repentance from ſome ſinne: *viz.* infidelitie, goes before beliefe in Chriſt: and why then may not repentance for all ſinne bee begunne in men, before they beleeve in Chriſt, if they bee diſcovered to them as well as their infidelitie? *Sol.*

But it will be ſaid, that by the *penitencie* of the Publicans and Harlots, are to *Obiect.* 4.

Rule 5. be understood onely the preparations to repentance.

Solut. I grant, in some places it may be, but not in this, *Math.* 21. 31. because there is none other word used in any part of the New Testament to expresse the work of trve repentance it selfe in them after such preparations. Wherefore in the place alledged, either by *penitencie* the whole worke of true repentance must be understood, and then I have my purpose, which is, that the repentance of the Publicans and Harlots, *Mat.*21.32. was trve Repentance; or else will it follow, that they never had trve repentance wrought in them, but onely the preparations to it; which were to call into question the graces of God in the Saints that are now in Heaven, and to affirme that preparations onely to saving graces, will serve our turne to carry us to Heaven, without the saving graces themselves.

Lastly, that the faith also of the Publicans and Harlots, *Math.* 21. 31, 32. was a saving faith, I proove; because it was a faith in Christ, or a beleeving in Christ for salvation. For such a faith is *Ioh.*3.16. *Act.*13.39. *Act.*19.4. a saving faith. Such a faith was required of all those that came to *Iohns* baptisme.

tiſme. The Publicans and Harlots came to *Iohns* Baptiſme, and were baptized of him, therefore they profeſſed this faith, elſe hee would never have baptized them. Rule 5.

But ſome will ſay, their faith was onely a beleeving *Iohn*; beleeving *Iohn*, is nothing but beleeving the doctrine which *Iohn* preached to bee trve, and a beliefe of the truth of *Iohns* doctrine, is nothing but an Hiſtoricall faith. *Obiect.*

Though *Matthew* ſpeake onely of beleeving *Iohn*; and beleeving *Iohn*, by bare Grammar conſtruction, bee no more but beleeving the truth of his doctrine, yet by Logicall, and Theologicall conſtruction it muſt ſignifie more; *viz.* a beleeving in Chriſt, or a reſting upon him for ſalvation, according to the doctrine beleeved: And I prove it thus: *Solut.*

It is certaine that *Iohn* required more faith (that is, profeſsion of more faith) then beleeving his doctrine to bee trve of all that came unto his Baptiſme: for he required faith in Chriſt, or that they ſhould beleeve in him that was to come. And to beleeve in Chriſt, or to truſt unto him for ſalvation, is more then to beleeve the truth of *Iohns* doctrine *Act.* 19.4.

Rule 5.

ctrine concerning Christ. But if the Publicans and Harlots that came to *Iohns* Baptisme, had no more faith in them then is Grammatically understood by beleeving *Iohn*, or beleeving the truth of *Iohns* doctrine, then had they no more but an historicall faith. For there is no Text of Scripture that saith they had any other.

Wherefore by beleeving *Iohn*, *Mat.* 21.31. either there must be understood more faith, then beleeving the truth of *Iohns* doctrine, (namely, a trusting unto Christ for salvation, according to the truth of *Iohns* doctrine concerning Christ which they beleeved:) and then it will follow that the faith of the Publicans and Harlots, *Math.* 21.32. was a saving faith, which is the thing I labour to prove; or else there must bee understood onely a beliefe of *Iohns* doctrine; and then will it follow that the Publicans and Harlots had no other faith, then that; *viz.* then an historicall faith. Which if it were true, then was an historicall faith sufficient to saue the Publicans and Harlots; and if so, then not only is the distinction of faith into historicall, and saving meerely idle: but (which is worse) then would it follow, that

Rule 5.

that an hiſtoricall faith, and conſequently a Popiſh faith will ſave ſinners in theſe dayes, as well as it did the Publicans and ſinners in thoſe.

Wherefore (to conclude this firſt Reaſon) I cannot ſee why it ſhould not directly follow as a good reaſon, that becauſe the repentance of the Publicans and harlots was begun before their ſaving faith; therefore the repentance of Chriſtians in theſe dayes, is begun likewiſe before their ſaving faith; except we ſhal ſay, that God hath divers kinds of repentance, and faith to ſave men, in the ſeverall ages of the Church, or divers manners of working them accordingly. And ſo I paſſe on to a ſecond Reaſon or Argument like the former.

ARGVMENT. II.

Repentance is begun before faith, becauſe God gives men repentance, to the end they may beleeve in Chriſt.

The reaſon is good, becauſe the meanes are alwaies before the end; therefore if God give men repentance, to the end they may beleeve in Chriſt; then muſt they repent, before they can beleeve in Chriſt.

Rule 5.

And that God gives ſinners repentance, to the end they may beleeve in Chriſt, I prove by the words of *Paul* to *Timothy*, where hee ſhewes, that Miniſters muſt *with meekneſſe inſtruct ſinners, if God peradventure will give them repentance, to the acknowledging of the truth.* 2. *Tim.* 2. 25. that is, to the end they may acknowledge the truth. Now by acknowledging the truth, in that place, a ſaving faith, or faith in Chriſt, is to bee underſtood: 1. Becauſe it is ſuch a faith, whereby ſinners come out of the ſnares of the devill; out of which they can come by no faith, but by a ſaving faith. 2. Becauſe in other Texts he deſcribes a ſaving faith, by an acknowledging the truth. 3. Becauſe the Apoſtle in another Epiſtle, cals the acknowledging of the truth, The faith of the Elect.

2. *Tim.* 2. 25.

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Col. 2. 2.
2. *Tim.* 2. 4.
Epheſ. 4. 13.

Tit. 1. 1.

I grant, that in ſome Texts of Scripture, and by Grammar conſtruction, acknowledging of the truth of the Goſpell, is but a beliefe of the truth of the doctrine of the Goſpell; and that is no more but an hiſtoricall faith: but an acknowledging of the truth muſt here ſignifie more, (as alſo it doth in other places) or elſe will it follow plainely and

and directly by the Text, that repentance is wrought before a beliefe of the Goſpell, which is impoſsible: for the repentance ſpoken of in the Text, is a meanes to worke in them an acknowledging of the truth; (for ſo runnes the Text, *If God will give them repentance to the acknowledging of the truth*, that is, to the end they may acknowledge the truth) and it is impoſsible a man ſhould repent, before he beleeve the Goſpell, (which is, that if they repent indeed, they ſhall be pardoned.) So that they muſt, by this place, needs confeſſe, either that repentance is begun before a ſaving faith, (which is the point I labour to prove) *viz.* becauſe it is unto faith in Chriſt, as a meanes to an end; or elſe acknowledge, that repentance is wrought before a beliefe of the Goſpel, which I know they will utterly deny: for there can bee no other reaſonable ſenſe of the place. Rule 5.

ARGVMENT. III.

Repentance is begun before faith in Chriſt, becauſe men cannot beleeve in Chriſt, as long as they live in their ſinnes.

The reaſon is good, becauſe to live wil-

Rule 5.

wilfully in ſinne, and to repent of ſinne, are contrary: ſo that if men cannot beleeve in Chriſt, as long as they live in their ſinnes, then cannot they beleeve in Chriſt, as long as they repent not: then muſt they repent before they beleeve in Chriſt; and therefore conſequently, repentance muſt be begun before faith in Chriſt.

And that men cannot beleeve in Chriſt, as long as they live in their ſins, is true in the Scribes and Phariſes; who therefore could not beleeve in him, becauſe they lived in their ſinnes, and repented not; which I prove by two teſtimonies of Chriſt himſelfe concerning them; who ſhewing why they beleeved not in him, gives this for a reaſon of it.

1 The firſt teſtimony is in S. *Iohns* Goſpell, where he ſaith of the Scribes and Phariſes, *How can ye beleeve, that receive honour one of another?* that is, Your purpoſing to live in your worldly honour and pompe, and not to leave your pride and ambition, is the cauſe why you beleeve not in me.

Ioh. 5 43.44. compared with *Ioh.* 12.42.

2 The ſecond is in S. *Matthew*, where he ſaith, that the Scribes and Phariſes *repented not that they might beleeve*; where our

Matt. 21.31.32. *Revel.* 9.20.

our Saviour gives a reason, why they beleeved not in Christ, as well as the Publicans and harlots, namely, because they repented not as well as they. Rule 5.

And that this is a good reasoning, or arguing, I prove by two other Texts of Scripture, in the booke of the Revelation, where the holy Ghost saith, *They repented not, that they might not worship devils*: and *they repented not, that they might give glory to God.* Where I thus argue: If in the first Text there be a reason rendred why some ceased not to worship devils, (that is, idols) namely, because they repented not first of their former idolatry: and in the second there be a reason rendred, why some gave not glory to God, namely, because they repented not first of their former dishonouring of him: then by proportion must it be true, that where our Saviour saith, the Scribes and Pharises *repented not that they might beleeve*, there is a reason rendred, why they beleeved not in Christ, namely, because they repented not first of their infidelitie, and other grievous sinnes, as pride, ambition and covetousnesse; which being true, then will it follow, that men cannot beleeve in Christ, as long as they live in their sinnes: Whence

Rule 5.

sinnes: and therefore repentance must be begun before faith in Christ.

ARGVMENT IIII.

Repentance is begun before faith in Christ, at the first conversion; because sinners must first repent of sinnes committed after their first conversion, before they can trust in Christ for the pardon of them.

The reason is good, because a saving faith, and trust in Christ for pardon of sinnes are all one; and the true repentance and faith in Christ, that is wrought in men after their first conversion, is one in nature and kind, with that which is wrought at the first, when they are first turned to God, though there may be some difference betwixt them, in regard of the measure and degree of their excellencie. So that if sinners may not trust in Christ for the forgivenesse of those sinnes, which they have committed since and after their first conversion, before they have repented of them: then may they not trust in Christ for the forgivenesse of their sinnes, which they committed before their first conversion, before they have repented of them: and if so, then is

is repentance in men before faith in Christ; for they cannot begin to repent, before repentance be begun to be wrought in them. Rule 5.

And that sinners must first repent of sinnes committed, after their first conversion, before they can trust in Christ for the pardon of them, I prove, 1. Because the promise is made to the repentant, 2. *Chron.* 7.14. *Isa* 1.16.17.& 55. 7. *Ier.* 31.18,19.34. 2. *Sam.* 12,13. *Act.* 2. 38. & 3. 19. & 5.31. & 8. 22. 1

2. Because hell and condemnation is threatned to the impenitent and unrepentant, *Luke* 13. 3. *Deut.* 29. 20. *Rom.* 2.4,5,6. *Ephes.* 5.6. *Coloss.* 3.6. 2

3. Because experience teacheth us, that men are ashamed to aske forgiveneſſe of them, whom they have offended, except they first ~~confesse~~ repentance for their faults committed. And therefore they that offend God, must first repent of their sinnes committed against him, before they can with any boldneſſe trust in Christ for forgiveneſſe of them; and out of that faith, begge the forgiveneſſe of them for his sake. 3 profess

If any chance to except against the soundneſſe of my Reason, because it is founded on this, that the repentance, and *Obiect.* 1.

Rule 5.

and the faith in Christ that is wrought in men after their first conversion, is the same with that which is wrought at the first. Disproving this, by urging, that that which is wrought at the first conversion, is but Legal; but that which is wrought afterward, is Evangelicall: now Legall repentance is not the same in nature and kind with Evangelicall.

Solut.

I answer, If by Legall repentance they meane that which is taught and commanded in the Law, then I say, there is no such repentance at all: (for the Law that commands perfect obedience, supposeth perfect obedience; and therefore cannot imply, or suppose any breach or disobedience of it; which it must doe, if it command repentance, because repentance is for the breach thereof) and therefore their distinction is naught, and consequently their Obiection.

But if by Legall repentance, they meane that, wherein they may bee furthered by the doctrine of the Law, which convinceth us of sinnes committed, for which wee must repent, and threatens punishment, for the committing of them, to drive us to repentance, then I grant there is such a kind of repen-

pentance: but withall I deny, that the repentance wrought in men before the first conversion, and before faith in Christ, is onely Legall repentance, as by their obiection they would make us to beleeve; and my Reason is this: Rule 5.

If that be repentance Legall, which is wrought by the Law, that is, a beliefe of the Law, then must that bee repentance Evangelicall, which is wrought by the Gospell, that is, a beliefe of the Gospell. Now I have plainly shewed, in setting downe the state of the question, that the repentance which I say goes before faith in Christ, doth necessarily follow a beliefe of the Gospell; and therefore their first obiection can bee of no force against my Argument.

Or if any chance to reply, saying, Indeed if a man doe never repent, he can never trust in Christ for pardon of his sinnes, with any hope thereof: but (wil they say) hee may repent after he hath beleeved in Christ; which if hee doe, it is as well, as if he had repented before:

I answere, To the end we may be capable of pardon by repentance, it is required, that it be duely wrought; and it is not ~~onely~~ wrought after a saving faith, duely

Rule 5.

faith, but either before it, or at the very instant time, that a saving faith it selfe is wrought; and I prove it thus:

Act. 10.43.

Assoone as ever a sinner hath beleeved in Christ with his heart, hee may begge pardon of his sinnes, because it is promised to such beleevers; and that which is promised by God, may lawfully be craved of him: but if a sinner crave pardon, not being at the same time a repenting sinner, hee hath little hope to obtaine it; because pardon is promised to the repenting, and denied to the unrepenting sinner, as hath beene shewed a little before in this Argument.

If then a sinner begge pardon of his sinnes, assoone as ever hee beleeves in Christ, with any hope of obtaining it, he must be a repenting sinner, assoone as ever he is a beleever in Christ; and if he be a repenting sinner, assoone as he is such a beleever, then must his repentance be wrought in him, either before his faith is wrought, or at the same instant time that it is wrought.

For if it be not wrought till after his faith in Christ, then is hee not a repenting sinner, assoone as he is a beleeving sinner; and consequently, cannot by faith

faith crave pardon, assoone as hee hath beleeved in Christ. Rule 5.

So that either a sinner may not crave pardon of God for his sinnes, assoone as he hath beleeved in Christ; (which I thinke unreasonable) or a sinner may by faith in Christ begge pardon of his sins, before he hath begun to repent of them; (which to me is sensleſſe) or repentance cannot be wrought in sinners after their faith in Christ, (as is stiffely maintained by some.)

Now if it bee not wrought after it; then must it bee wrought either before it, or at the same instant time together with it, to the end they may be repenting sinners, assoone as they are beleeving sinners, and thereby bee made fit persons to begge and receive forgivenesse, assoone as ever they have beleeved in Christ for it, by a saving faith.

ARGVMENT. V.

Repentance may bee begunne before faith in Christ, because as hard a worke as the beginning of repentance, is wrought before Faith.

The Reason is very probable, because it is supposed, that therfore repentance

Rule 5.

cannot be begun before faith, because it is too great a worke, to be wrought before a saving faith be wrought.

And that as hard a worke as the beginning of repentance, is wrought in men before faith, I prove, because the taking out of mans mind, ignorance, and unbeliefe of the Gospell, and planting in it the knowledge and beliefe thereof, is wrought in men before they can beleeve in Christ: and this is as hard, and as great a worke as the beginning of repentance.

For by the light of Nature men know many actions to be sinnes, and that they should not do them, they beleeve that if they doe them, they offend God, and deserve his iudgements for them; and that therefore they ought to repent of them, and leave them: yea, upon these and the like considerations, many are moved (at least for a time) to refraine the committing of many sinnes: but there is no light in Nature, to make men know and beleeve the Gospell or the way of salvation, that is ordained in the new Covenant, *viz.* that if sinners beleeve in Christ Iesus, they shall be saved: *For Christ was both a stumbling block to the Iewes, and foolishnes to the Gentiles:*

1. Cor. 1.23.

Rule 5.

tales: why then should it bee thought more impossible for men to beginne to turne to God by the working of the holy Spirit, through the preaching of the Word, before they beleeve in Christ; then it is for them to understand and beleeve the mysterie of the Gospell before they beleeve in Christ. Specially, seeing before men beginne to repent, there are wrought in them (by Gods Spirit through the preaching of the Word) certaine preparing graces that doe begin repentance: whereas, they come to beleeve the Gospell, there be no such preparations wrought, to fit them thereunto.

before

Before the repentance (I speake of) can bee wrought in men, first, God workes in men a knowledge and beliefe that it is his will they should repent; and this is done by the preaching of the precepts of God, that command men to repent. Secondly, God workes in them a bethinking them of their former sinnes, a searching and finding them out, an acknowledgement and confession of them, and hearty sorrow for them, and feare of condemnation due unto them; and this is done by the threatnings of God, which denounce

Ezek. 20.43. Ier. 3.6. Lamen. 3.40. 2. Chron. 6.37. 2. Cor. 7.10. Ioel 2.12. Zach. 12. Act. 9.6.

Rule 5.

condemnation to the impenitent, which drive them to repent. Thirdly, God workes in them a desire to repent, and an hope of pardon, which is done by the promises of God, that freely offer forgivenesse to the repentant, which drawes and allures them to repent. Lastly, God workes in them a perswasion of a possibility for them to bee pardoned: a good hope that God will forgive them as well as others; and this is done by the examples of the faithfull that have beene pardoned upon their repentance; and this animates and encourages them to repent; (now who can deny, but that these graces prepare men to repentance, and that where these are wrought, repentance must needs be begun in men by these preparations?)

But before a beliefe of the Gospel is wrought in men, there are no such preparing graces wrought; for before this be wrought, there is nothing in mens minds and understandings, but *darknesse* and ignorance, infidelitie and unbeliefe, which are *enmity* to the beliefe of the Gospel; and therefore it is a wonderfull great worke to cause naturall men (*who cannot receive the things of the Spirit*) to assent

Act. 16.18. *eph.* 1.17. *Rom.* 8.7.

1. *Cor.* 2. 14.

assent to the doctrine of the Gospell, as *the Word and truth of God*; when before this there is no other worke of the Spirit to lead and prepare them thereunto, but hearing and attending to the Word of God. And therefore these points considered, I cannot see, (for my part) but that repentance may very well bee begun before faith in Christ, seeing as unlikely, and as great a worke as that is wrought before it, namely, a stedfast beliefe of the Gospell; and that upon Gods owne authority, without any evidence of Reason. And so I passe unto my sixt and last Reason,

Rule 5. 1. *Thes.* 2. 13.

Argument VI.

Repentance is begun before faith, because it was preached before faith: for repentance was the first doctrine that was preached by Iohn Baptist, *by Christ, by Christs Disciples, and his Apostles.*

The Reason is probable, because the preaching of it first, implies the practising of it first; and the practising of it first, implies the working of it first, in those to whom it was preached: for God by the preaching of any duty, did worke usually the grace that must ena-

Rule 5.

ble them to doe it, to the end they might practise the same accordingly.

And that all these preached the doctrine of repentance first, and before all other doctrines, is evident in the particulars: 1. *Iohn* the Baptist did so, it is plaine: for by that doctrine he prepared the way to the Lord, in the hearts of the people; and that doctrine is by *Marke* called *the beginning of the Gospell of Iesus Christ*. 2. *Christ* himselfe did so, as is cleare by the Evangelist S. *Matthew*. 3. *Christs* seventy Disciples did so, as is manifest by the Evangelists S. *Marke* and S. *Luke*. 4. And the *Apostles* of Christ did preach repentance first, both before Christs death and resurrection, and after his resurrection also. So that repentance being the first duty that was preached by them, preaching being the meanes to worke the duties that were taught, and the graces that were required of hearers, and the meanes of preaching being effectuall, according to the doctrines ~~were~~ taught and preached; what should hinder, but that repentance should be first wrought by preaching, seeing it was first taught by preaching?

Mat. 3. 2. *act* 19. 4. 1

Mat. 3. 3.

Mar. 1. 2. *act* 10 36. 2

Mat. 4. 17.

3

Luke 10. 9.

marke 6. 12. 4

Mat. 10. 17.

marke 5. 12.

act. 2 38. *luke* 24. 47.

Rom. 10. 14.

Act. 11. 20. & 14. 5.

I might here alledge a place out of the Acts

Acts of the Apostles, where taking infidelity and ignorance out of the minds of the Gentiles, and planting in them a knowledge and beliefe of the Gospell, is called a turning of them; which will easily prove, that some turning or repentance is wrought before faith in Christ: (for turning, or converting, and repenting, are all one action, *Act.* 3. 19.) Likewise I might cite a Text out of the Epistle to the Corinthians, where the Apostle saith, that *before the vaile of infidelity* (whereby the Iewes did deny to beleeve in Christ) *bee taken from them, their hearts must bee turned to the Lord*; which implies, that before the Iewes will beleeve in Christ, their hearts must be turned to the Lord: for they must *mourne* for their infidelity, before they can *looke upon him whom they have pierced*, that is, beleeve in him for salvation.

Also I might produce a place out of *Matthew*, where Christ wils those that are *weary and heavy laden to come unto him*; and to *beleeve in him*, Ioh. 6. 35. For I know not how men should so be weary and heavie laden with sinne, (as the people are supposed to be, whom he invites to come to him) and have no purpose to leave their former evill courses,

Rule 5.
Act. 26. 18.
2. *Cor.* 3. 16, 17.
Zech. 12. 10.
Mat. 11. 28.

Rule 5.

that so presse and perplexe their consciences, before they come to Christ to be eased.

In like manner I might quote *Hebr.* 6. 2. *Act.* 20. 21. *Marke* 1. 15. which I take, must be understood of the precedencie of the purpose of the heart to leave our former evill courses, and to leade new lives; seeing other reasons from the Word doe plainely prove it: and then the place in *Act.* 11. 21. which seemes to speake of beleeving before repenting, must bee understood of the precedency of that faith, which is a beliefe of the Gospell unto repentance; or of the precedencie of faith in Christ, unto the practice of repentance in the life.

And many other such Texts I could alledge, but that I hope these sixe Reasons that I have alledged, will bee sufficient: and I am loth to be too tedious, in dwelling any longer upon the proofe hereof; wherefore I leave the proofe of it, and come to clearing of the point, by answering the Obiections against it.

OBIECTION 1.

§ 3. *Repentance is not begunne before faith in Christ, for then repentance should be sinne.*

The reason (they thinke) is good, because

Rule 5.

becauſe if repentance bee begunne before faith, then is it not of faith; and if it bee not of faith, then is it ſinne: for *whatſoever is not of faith, is ſinne, Rom.* 14. laſt Verſe.

Solution.

The reaſon is not good: becauſe though repentance bee begunne before faith, and therefore be not of it, yet is it not ſinne for all that; no more then an hiſtoricall faith, which is a beliefe of the Goſpel, is ſinne, becauſe it goes before a ſaving faith, and therefore is none of it.

In like manner, the proofe of the reaſon, out of the fourteenth to the *Romanes* is not to the purpoſe.

Firſt, becauſe the queſtion is of faith in CHRIST for iuſtification; but the proofe is onely of a faith that is a perſwaſion of liberty, or warrant to the conſcience, to eate of the meates there ſpoken of: with which wee have nothing to doe in our queſtion.

The Apoſtles meaning is not (as it ſhould have been, if the proofe were to purpoſe:) whoſoever eates the meates there ſpoken of, before hee have a ſaving faith wrought in him, doth ſinne, (for he takes it for granted, that all the

Romanes,

Rule 5.

Romanes, before hee wrote this Epistle, had a saving faith, and therefore the caueat comes too late.) But the Apostles meaning is, that whosoever he be of the Church of *Rome*, that eates of the meats there spoken of without faith; that is, before he have a beliefe or assurance to his conscience, upon some good ground or warrant of the Word, that hee may lawfully eate thereof, hee sinnes in eating. Why? namely, because he doubts whether hee may eate or no; and yet eates (for to eate with doubting whether hee may lawfully eate, and to eate without faith, that is, without warrant to the conscience from the Word whether he may eate or no, are in that place all one.)

And that this faith there meant is plaine by this reason: because though the *Romanes* had a saving faith, whereby they trusted to Christ for salvation: yet if they had not the faith *Paul* speakes of, whereby they certainly beleeved, and assuredly perswaded themselves they might lawfully eate of them, but did doubt whether they might or no, they did certainly sinne: for *whatsoever is not of this faith, is sin* (saith the Apostle.)

Secondly, I answer, that this repentance

tance is of faith, in the Apoſtles ſenſe; Rule 5.
becauſe it is that wee are perſwaded in our conſcience wee have warrant and precept for, out of the Word of God. So that this firſt obiection with the proofe is to no purpoſe; but let us heare another.

OBIECTION 2.

Repentance is not begunne before faith in Chriſt: becauſe then repentance ſhould proceed out of an heart unpurified.

The reaſon is taken for good: becauſe the heart is purified by faith; Act. 15 9.
whence they thus argue: If the heart be purified by faith, then is the heart impure, till it have faith wrought in it: and if the heart be impure till it have faith wrought in it; then if repentance be wrought before faith, it muſt needs proceede out of an heart impure, or unpurified: and conſequently be unacceptable to God; which cannot be affirmed of trve repentance, *Pſal.* 51.

The reaſon is not good, for all the Sol.
ſhew it makes: becauſe though repentance be begunne before a ſaving faith, and though *faith purifie the heart*, yet will not repentance proceede from an heart unpurified, that is wholly & altogether impure, (for ſo much the reaſon neceſſarily

Rule 5.

necessarily implyes, else it is to no purpose.) For before repentance bee wrought in men, the Spirit of GOD, through the Word preached, workes in them certaine preparing graces, that fit them to repentance, and begin it in them (whereof we heard a little before) which also doe beginne the purifying of the heart, and doe in part cleanse it, though it bee more purified, by a saving faith when it is come, as shall be seene in the next Chapter, God willing.

The proofe likewise of the reason, is insufficient; because it is not to purpose. For the point to be proved by it, is, that faith purifies the heart, with the purifying of sanctification, (for it supposeth that before faith be wrought in the heart, it is wholly impure with the filth of sinne; and purifying from the filth of sinne, is sanctification) whereas the proofe is not meant of purifying by sanctification, but by iustification, wch I proove thus:

First, the words, *purifying their hearts by faith*, are not meant of purifying by sanctification, because they are an answere to a question, and the question was not touching the necessitie of Circumcision,

Rule 5.

cumcision, and other Legall purifyings unto ſanctification, that is, whether they were neceſſary to ſanctifie the beleeving Gentiles, (for there is not a word of that in all that Chapter:) but whether they were neceſſarie to iuſtification, (that is) to make them capable of forgiveneſſe of ſinnes, and eternall life.

Secondly, the words of *purifying the heart by faith*; muſt be underſtood of purifying by iuſtification.

1. Becauſe it is onely interpreted of purifying it by iuſtification, as is plaine by the 11. Verſe following; where the Apoſtle ſaith, *We beleeve that through the grace of the Lord Ieſus Chriſt we ſhall bee ſaved as well as they*, that is, though wee beleeving Gentiles be not circumciſed: yet doe we truſt to be iuſtified and ſaved by the grace of our Lord Ieſus Chriſt, as well as the beleeving Iewes that are circumciſed.

2. Becauſe they are a reaſon of an anſwere to a queſtion, and the queſtion was onely concerning iuſtification, as appeares by the ſcope of the Chapter. Now then the queſtion beeing whether the beleeving Gentiles were bound, if they wil be ſaved, to be circumciſed, and to

Rule 5.

to keepe the whole ceremoniall Law (as appeares by the fifth and tenth Verse of that 15. Chapter of the *Acts*. The summe of the answere to this question beeing that they are not bound (as appeares by *verse* 10, 19, 24, 28.) and one reason why they are not bound, beeing given in these words, *purifying their hearts by faith, verse* 9. What can we imagine *Peters* meaning to be but this: that therefore the beleeving Gentiles are not bound to bee circumcised, nor to keepe the whole Law to iustification; namely, because they are purified by faith, that is, they are iustified and saved by faith? For so the Apostle uses in many places, to oppose iustification by faith, to iustification by the workes of the Law, to confute the one by the other.

Rom 3.10. & 4.11. *Act.* 10.43. & 13.39. *Gal* 2.19.20,21

And to the end no reasonable man may thinke strange of this interpretation: I pray them well to consider these three points.

1. That the word purifying is in other places of Scripture understood of purifying, by iustifying or saving: as where the Apostle *Iohn* saith, that *the blood of Iesus Christ purifyeth or cleanseth us from all sinne*: that is, iustifies and saves

1. *Ioh.* 1.7.

us

us from the punishment of sinne. Rule 5.

2. That the manifest use and end of the Legall cleansings, and Ceremoniall purifyings was, to teach us that wee are iustified and saved from our sinnes, and the punishment of them, by the bloud of Iesus Christ. 2 *Heb.* 9. 14. *Act.* 10. 22.

3. That the Apostle in that place of *Act.* the 15. doth (as I conceive) therefore use the word purifying, for iustifying or saving, by occasion of the persons and things, about which the question was made; to which the words *purifying their hearts by faith*, were in part an answere. 3

The persons were Gentiles, whom the beleeving Iewes esteemed impure, and consequently uncapable of salvation, because they were not circumcised, and keepers of *Moses* Law.

The thing or matter was Circumcision, and other Ceremoniall purifyings, by observing whereof, the Iewes thought themselves pure, that is, capable of salvation. Now the Apostle beeing to shape an answere to this people of the Iewes, concerning this point of Circumcision, and other Legall purifyings, that they are not necessarily bound to observe them; and one reason of

Rule 5.

of the answere beeing given in these words, *purifying their hearts by faith.* What can wee imagine the effect of that answere to be but this; that therefore they are not to seeke to bee iustified by the workes of the Law: *viz.* because they are purified, that is, iustified by faith and by it, they are accepted as righteous in Gods sight, and consequently capable of salvation, though bodily, they bee not circumcised, nor legally washed in the flesh, by Ceremoniall purifyings?

And why then should it bee thought strange for the Apostle, to use the word purifying, for iustifying: seeing the matter of the question was, concerning ceremoniall purifyings: and the persons that moved the question were beleeving Iewes, who well understood what was the use and end of such purifyings? the persons concerning whom the question was moved, were the Gentiles, whom the Iewes esteemed impure and uncleane, *Act.* 10. 1. that is, not within the Covenant of salvation. Seeing the answer to the question was, that they are not bound to observe them; namely, to the end they may bee capable of salvation, by the observing of them; and the reason of the answere being

being in effect, becauſe they are iuſtified by faith. Rule 5.

So that the Obiection beeing of one kinde of purifying, *viz.* from the filth and corruption of ſinne, which is ſanctification: and the proofe of another, *viz.* from the puniſhment and guilt of ſinne, which is iuſtification; it can prove nothing at all againſt my queſtion: And ſo I proceed to another Obiection.

Obiection 3.

Repentance is not begunne before a ſaving faith; becauſe then repentance ſhould be acceptable without faith.

The reaſon is thought good, becauſe if repentance be begunne before faith, then it is begun without faith; and if it be begun is without faith, then is it acceptable without faith; but it cannot bee acceptable without faith; becauſe *without faith it is impoſſible to pleaſe God,* Heb. 11. 6. Heb. 11. 6.

Solution.

The reaſon is not good; becauſe in all the Elect (in whom onely true repentance is wrought) a ſaving faith doth alwayes follow the beginning of

Rule 5.

Phil. 2. 9.

trve repentance: for God that begins in his, that good worke, whereby they may be made capable of salvation, will continue and perfect the same. So that as long as a saving faith shall certainly bee afterward wrought in them: and where it is wrought, the begunne repentance may be made acceptable therby, as well by the working of it after repentance, as by the worke of it before: I can see no reason why it should bee more needfull to worke faith in Christ, before repentance, to the end that repentance may be made acceptable unto God thereby: then it is needfull to worke faith in Christ before a beliefe of the Gospell, and other preparing graces, that fit men to beleeve in Christ, seeing they also (and therefore repentance as well as they) are made acceptable to God; namely, unto salvation by faith in Christ, when it commeth, afterward, as well as if it had gone before it.

The proofe also of the reason, taken out of the Epistle to the *Hebrewes*, is to no purpose: because the point to bee proved by it, is, that repentance can no way bee acceptable to God, without faith in Christ: for of such an unacceptableneſſe,

Rule 5.

tableneſſe, muſt the obiection bee underſtood, elſe it prooves nothing in the queſtion: but the proofe is that nothing can be acceptable unto God unto ſalvation, without faith in Chriſt: for he ſpeakes of ſuch a pleaſing of God as was in *Enoch*, who ſo pleaſed God by faith, that hee *was tranſlated into heaven* thereby, Verſe 5. and therefore pleaſed God unto ſalvation.

I freely grant, that Repentance cannot be acceptable to God without faith in Chriſt; becauſe it cannot be acceptable without Chriſt; and Chriſt doth not make us acceptable without faith.

I confeſſe alſo, that no man can pleaſe God, ſo as to bee ſaved, without he beleeve in CHRIST, no though it were poſsible for him to ſorrow for his ſinnes never ſo heartily; to purpoſe to leave them neuer ſo reſolutely, and to beleeve the Goſpell never ſo ſtedfaſtly: (for therefore faith onely pleaſeth God, becauſe faith onely truſts in Chriſt, in whom onely God is well pleaſed; *Mat.* 3. 17. *Ioh.* 8. 16.) but it is not true, that a man can no way pleaſe God without it, (that is) before hee have a ſaving faith, and beleeve in Chriſt for ſalvation.

Rule 5.

And my Reasons are: 1. Because the prayers and Almes of *Cornelius*, were acceptable to God some way, before hee had an expresse and speciall faith in Christ, or had ever heard the Gospell distinctly preached which should work it in him, as is plaine by comparing the fourth and thirty fourth Verses of the tenth Chapter of the *Acts*, with the fourteenth Verse of the same Chapter.

Secondly, because *Ahabs* repentance, and *Iehues* obedience, were acceptable to God in some kinde, and to some end; namely, as they were the doing of Gods commandement, and as they were meanes to procure temporall blessings to them; though wee reade not in the Scripture, that either of them had a saving faith, when they did those acceptable actions, or all their life after.

Thirdly, because a knowledge and beliefe of our sinfull and cursed estate in *Adam*; and thereupon sorrow and humiliation for sinne; after this, a beliefe of the Gospel, and a desire to repent and be saved, are all wrought in men, before a saving faith, for they are meanes and preparations to it: (as hath been shewed:) yet are they some way acceptable unto God, namely, as they are commanded,

manded, and commended of God, as they are fruits and effects of Predestination, and Election, as they are wrought in us by the holy Spirit of God, through the preaching of the Word, and as they prepare us to beleeve in Christ, though none of them all severally, or ioyntly, can be acceptable to salvation, or sufficient to save us; if besides them, wee have not faith in Christ to make us acceptable to God. So then, the Obiection beeing of one kinde of acceptablenesse, and the proofe of another, it can proove nothing to ouerthrow my question; and therefore I will try another. Rule 5.

OBIECTION 4.

Repentance is not begunne before a saving faith, because then repentance should bee begunne in men, before they have any spirituall life in them.

The reason (they say) is good: because if repentance be begunne before faith in Christ, then is it begunne without it; and if it bee begunne without faith in Christ; then is it begunne without spirituall life; for faith onely is the spirituall life of Christians. Gal. 2. 20.

Rule 5.

The Reason is not good, because it begs the Question: for it takes that for graunted (which is the point to be proved by the Text alledged) that faith in Christ is so the spirituall life of Christians, that there is no spirituall life begun in Christians, before they beleeve in CHRIST by a saving faith; whereas the proofe out of the Epistle to the *Galatians* is onely of the spirituall life unto iustification and salvation: For whereas the Apostle saith; *In that I now live, I live by the faith of the Sonne of God.* His meaning is not (as it must bee if the proofe be to purpose;) in that I have had at any time by the preaching of the Word any beginning of grace wrought in mee, any sight of sinne and sorrow for it; any beliefe of the Gospell, and inclination to repentance; any feare of God, or care to please him, or any worke of the Spirit tending to salvation, I have had it by the faith of Iesus Christ; that is, I had it not wrought in me till I beleeved in Iesus Christ, my faith in Christ was the instrumentall cause to work it

But his meaning (as appeares by the sixteenth Verse; and the drift of the whole Epistle) is this: the ground I have that

Rule 5.

that I ſhall bee ſaved, and attaine to eternall life, is not, becauſe I am an obeyer of the Law: for *I am dead unto it, verſe* 19. (that is, I renounce it to iuſtification, and will by no meanes ſeeke to bee ſaved by it) but the hope and hold I have, is this, that I am a beleever in Chriſt, and by this faith in the Sonne of God, I live in Gods ſight, and by this onely, I claime title and intereſt unto Chriſt and all his benefits; and therefore, in that in this life, I have hope of a better life, I have it by faith in the Sonne of God.

I grant, that repentance cannot bee begunne in men, before they have ſome ſpirituall life wrought in them: but I deny that there is no ſpirituall life wrought in men at all, till they beleeve in Chriſt, and truſt in him for ſalvation.

I acknowledge alſo, that there is not ſpirituall life enough, and ſufficient to ſalvation wrought in men, when they are mooved by the Spirit, through the preaching of the Word, to feele their need of Chriſt, by reaſon of their ſinfull and damnable eſtate, to mourne for it; to be weary & heauy loden with the burthen of it, to beleeve the Goſpell, and to deſire to bee ſaved: but

Rule 5.

all these doe evidently argue, that some spirituall life is begunne in them, in whom all these graces that prepare unto faith in Christ are wrought: because the *naturall man doth not conceive nor receive these things of the Spirit, neither doth flesh and bloud reveale them*: and therefore being all wrought in men before they can beleeve in Christ (as hath beene shewed) and by the worke of the Spirit, through the preaching of the Word, (as must needs be granted:) therefore must they needs be effects of the Spirit, and consequently argue some spirituall life in those, in whom they are wrought; though as soon as they be wrought, faith in Christ be not wrought in them, and though they in whom they are wrought have not spirituall life sufficient unto salvation, untill faith in Christ it selfe bee wrought within them.

1. Cor. 2. 14.

Matth. 16. 17.

OBIECTION 5.

Repentance is not begunne before faith in Christ; because repentance is the proper effect and fruit of the Gospell.

The reason is held good; because it is presupposed that every proper fruit and effect

effect of the Gospell followes faith in Christ; and that the Gospell can have no proper effect and fruit in men, before saving faith bee wrought in them thereby. Rule 5.

Solution.

The reason is not good; because the proofes thereof are unsound: for first, it is is not true, that every proper effect and fruit of the Gospell followes faith: For the saving faith it selfe is a proper effect of the Gospell, yea, the most proper fruit of it. Yet doth it not follow faith in Christ: for how can a thing follow it selfe? Secondly, it is not true, that the Gospell hath no proper effect and fruit in men, till a saving faith bee wrought in them. For that is a proper effect and fruit of the Gospel, which the preaching of the Gospell onely workes in men. The preaching of the Gospell onely, workes in men a beliefe of the Gospell; and a beliefe of the Gospell is wrought in men, before a saving faith, or faith in Christ for salvation; because no man will ever trust in Christ for salvation, before he beleeve this for a truth, that if hee beleeve in Christ, he shall be saved by his faith. Rom. 10. 14.

I grant, the Gospell can have no proper

Rule 5.

effect or fruit at all in men, till by the preaching of it there bee wrought in men that faith, which is the beliefe of

1.Cor.1.23. the Gospell; for as long as it is foolishnesse to them (which it is, till the truth thereof be beleeved) what effect can it haue?

And I confesse, that the preaching of the Gospell can have no proper effects or fruits in men unto salvation, untill a saving faith bee wrought in them; for if men dye before this bee wrought, it is not a beliefe of the Gospell, nor the beginnings of repentance that can save them. But I deny, (and I have disprooved it,) that a saving faith is so the proper effect of the Gospell, that the preaching of it hath no effect at all in men, till a saving faith bee wrought, (for upon this lyes the whole strength of the treason, because hereby would they proove, that therefore the Gospell could have no power to begin the worke of repentance, before a saving faith, because it hath no power to produce in men any proper effect or fruit, till a saving faith bee wrought in them, by the preaching thereof.) Wherefore this Obiection being as weake as the former, I will no longer

longer insist upon the disproofe of it, but proceed to the last. Rule 5.

Obiection 6.

Repentance is not begunne before faith in Christ, because it is not begun before Regeneration.

The reason is taken for good, because they thinke that regeneration is not begun before a saving faith be wrought in men. For (say they) if the beginning of regeneration followes faith in Christ, and the beginning of repentance follow regeneration, then cannot repentance be begun before faith, because it is not begun before regeneration.

Solution.

The reason were good, if the proofes were sound, (that is) if the two Propositions were true, whereon it is grounded, *viz.* that repentance is not begun before regeneration; nor regeneration begunne before a saving faith.

The first Proposition, *viz.* that repentance is not begun before regeneration, is false, beeing understood of repentance from dead workes, or at the first conversion: for of this is the question, as hath beene shewed, in setting downe

Rule 5.

downe the ſtate thereof; and being underſtood alſo of regeneration fully wrought in all the parts (though not degrees) thereof; for of ſuch a worke of regeneration muſt the Propoſition be underſtood, elſe it proves nothing in the queſtion.

I grant, repentance cannot be begun till regeneration be begun; for they are both begun together; and no ſooner doth a child of God begin to repent, but he preſently begins to bee regenerate: for though it be true, (which is not queſtioned) that repentance for ſins committed after the firſt converſion, doe follow regeneration in the children of God, becauſe they (after they are regenerate) doe ſinne often, and therefore repent often after they are regenerated: yet is it not true (which is queſtioned) that repentance from dead works (that is, for ſinnes committed before the firſt converſion, when men are dead in treſpaſſes and ſinnes) is not begun before regeneration be fully wrought. And my reaſon is plaine and good, becauſe then repentance ſhould be no part of regeneration.

For if repentance doe but begin to be wrought in men, when regeneration is

Rule 5.

is already wrought in them, then cannot repentance be a part of regeneration, becauſe all the parts of regeneration, (I doe not ſay the degrees) are already fully wrought in the perſon regenerated, before repentance doe begin to be wrought in him.

But it is not true, that repentance is no part of regeneration, ſeeing it is one of the chiefe graces of God, wherein the change that is wrought in men by regeneration doth conſiſt, and the fruits of repentance in amendment of life, are the chiefe ſignes and markes, whereby it is manifeſted and diſcerned. Secondly, where (for proofe of their reaſon) they further alledge, that regeneration is not begun before faith in Chriſt: I ſay, that this Propoſition is as falſe as the other, being underſtood of a ſaving faith fully wrought, (for ſo it is underſtood in the queſtion.) For though it be true, (which is not queſtioned) that when a ſaving faith is wrought in a man, he may be truly ſaid to be regenerate, yet is it not true, (which is alledged, but not proved) that till a ſaving faith bee wrought in a child of God, there is no regeneration ſo much as begun in him.

Regene-

Rule 5.

Regeneration is not usually wrought all at once, on a sudden, and in an instant, but by degrees, and at severall times, successively, as experience teacheth, namely, by the fore-worke of some graces of the Spirit, that doe prepare them thereunto: as namely, knowledge of our sinfull and damnable estate by naturall generation; a beliefe of this, and upon this beliefe, a laying of it to heart, whereby we are made to feare, tremble, bee humbled, and cast downe in our selves, not knowing what to do. After this, upon the hearing, beleeving, and laying to heart of the Gospell preached, which promiseth to regenerate us, and to bring us into a better estate, then wee had by nature: this makes us desire to be regenerated, and to seeke in the use of the meanes after it; which when they are wrought in men by the preaching of the Word, then cannot it be denied, but that regeneration is begun in them, seeing spirituall life is begun, as hath bin shewed. And seeing they be all the workes of the Spirit of God in them, tending to regeneration, and salvation, and are not wrought by the power of nature, or naturall meanes, but by the meanes which God

Iob. 3. 5. 7.

Rule 5.

God hath given to his Church, for the regenerating of the members thereof, *viz.* the preaching of Gods holy Word.

I grant, that God is able to worke regeneration in an inſtant, as hee doth in children that dye infants; and it may be he hath done it by the Miniſterie of the Apoſtles, and other worthy Preachers, for the magnifying of his exceeding gracious power in their labours; but that he hath, or uſually now doth work ſo, I cannot ſee, becauſe experience teacheth, men are effectually called by degrees, and by Sermon after Sermon ſucceſsively.

I confeſſe alſo, that the beginnings of regeneration, (wrought by certaine preparing graces thereunto, whereof I ſpake a little before) are not ſufficient to ſalvation, unleſſe it be perfited in all the parts thereof; and except a ſaving faith doe afterwards inſue, to perfect it, and to make it acceptable: and yet for all that, I am of opinion, that regeneration is begun, before a ſaving faith be fully wrought; and that repentance is begun, before regeneration bee perfected, and conſequently, that repentance is begun before a ſaving faith.

Now then, it being ſufficiently proo-

ved,

Rule 5.

ved, that repentance is begun before a saving faith, that is, that men begin to resolve not to live in their former sins, but to serve God better, before they can trust in Christ for salvation, it remaineth, that for a conclusion of this Rule, I make some use and particular application of the point, to the end the Reader may examine himselfe by it accordingly.

The application and use of this point.

And first, the consideration of that which I have said touching the precedencie of repentance to faith in Christ, in that manner and measure, as I have said, may sufficiently confute their opinion, who thinke, that a saving faith is fully wrought in men, before any repentance begin to be wrought in them; to which opinion they have bin drawn, partly by colour of some places of Scripture which seeme to favour it; whereunto I have already given a particular, and (as I hope) a sufficient answere, to which I referre the Christian Reader.

If there be any thing in our Divines that seemes to contradict that which I have

Rule 5.

have ſaid touching this point, namely, if by any of them it be affirmed indefinitely, that *faith goes before repentance*; I humbly pray the Reader not to ſtumble at it, becauſe it doth not croſſe that which I have ſaid; for I have often ſaid as much: but to know and remember, that thoſe Divines doe not ſpeake of ſuch a faith and repentance as I doe; as ſhall be ſhewed in foure particulars:

Firſt, where they ſay, *Faith goes before repentance*, their meaning is, a beliefe of the Goſpell goes before repentance, which I never denyed: and where I ſay, *Repentance goes before faith*, my meaning is, not before a beliefe of the Goſpell; but before faith in Chriſt.

Secondly, if it may be prooved, that any of them in that ſentence ſpeake of faith in Chriſt, then where they ſay, *Faith goes before repentance*, their meaning is, a ſpeciall faith in Chriſt goes before repentance bee fully wrought, perfected and accepted; which I have plainely affirmed: and where I ſay, *Repentance goes before faith in Chriſt*, my meaning is, onely that repentance is begun before faith in Chriſt; and that a true (though a weake) meaſure of repentance is begun in men, before they

Rule 5.

can trust in Christ for salvation.

Thirdly, where they say, *Faith goes before repentance*, they meane, that faith in Christ goes before the practice of repentance, or the bringing foorth of fruites worthy amendment of life; which is the putting off the Old man, and putting on the New man in the actions of our lives, and whereby the repentance of the heart is manifested: all which I acknowledge with them. And where I say, *Repentance goes before faith*, my meaning is, that repentance is begun in the heart; and that a true purpose and resolution of heart to leave our former evill wayes, and to serve God in a new conversation for time to come, is begun in men before they can goe to Christ, to be eased of their sins, or trust in him to be saved, which I thinke none of them ever meant to deny.

Fourthly, where they say, *Faith goes before repentance*, they meane, faith in Christ must goe, before repentance can be acceptable to God, which I confesse. And where I say, *Repentance goes before faith*, I doe not meane, that this begun repentance can be acceptable unto God to our salvation, before we beleeve in Christ;

Rule 71.

Christ; but that it is onely begun as a preparation to make us fit persons to beleeve in Christ; and by beleeving, to crave pardon of our sinnes for his sake; which I never read, any of them did deny. So that how ever at first sight there may seeme to be some difference in judgement betwixt my selfe and some of our Divines, that speake generally and indefinitely of faiths going before repentance; yet by applying the distinctions that I have made of faith and repentance, there will be no contradiction indeed in this point betwixt me and them, but an easie way of reconciliation, and consequently of consent herein.

Yet am I not ignorant, that there be some Lutherans that oppose this Doctrine that I have delivered; and I wonder so much the more at it, because (as hath been formerly proved) they hold faith in Christ to be an assured perswasion of salvation by Christ; which I know not how possibly they can justifie by the Word, in as much as it is impossible, any Christian should be assuredly and fully perswaded of his salvation, before he hath repented: which yet must be true, if to beleeve in Christ,

Rule 5.

be to be fully assured of salvation by Christ; and this faith be wrought before any beginning of repentance.

2. The point I have delivered touching the beginning of repentance before faith in Christ, may teach us how to know, whether or no, we have a saving faith; namely, if before we trusted in Christ for salvation; our hearts began to turne to God, to resolve to leave our former evill courses, and to leade a better life.

3. It serves to reprove all those such carnall Gospellers, which presume they have a saving faith; and will say, they trust they shall be saved, though they live in their former sinnes, and have no resolution begun in their hearts (upon the grounds I have formerly mentioned) to serve God better, then they have done.

4. In the fourth place it may be a ground of great comfort to those, that have beene so prepared to beleeve in Christ, as I have said, and that have the beginning of repentance wrought in them: for they may build upon it, that if the Lord after this manner have caused them to seeke to be saved, and to go to Christ for it; that is, to beleeve in

in the merit of his death and righteouſneſſe for the ſame; and be ſure that their faith is ſound indeed, and that they are fit perſons to beleeve in Chriſt for pardon. Rule 5.

Laſtly, this that hath beene delivered, touching the precedency of repentance to faith in Chriſt, may be a ground of exhortation:

Firſt, to Miniſters, to be wary how they preach this doctrine, That faith goes before repentance; and that they expound it, *viz.* that a beliefe of the Goſpell doth goe before repentance; but that repentance is begun, before a ſaving faith can be wrought, (that is) before we can truſt in Chriſt for ſalvation, with any hope to receive it.

Secondly, to Chriſtians: 1. That if they have bin otherwiſe minded, then I have taught, that they would alter and rectifie their iudgement herein, and learne to diſtinguiſh betwixt a beliefe of the Goſpell in generall, and faith or affiance in Chriſt in ſpeciall; becauſe though that faith which is a beliefe of the Goſpell, goe before repentance, yet that faith which is a truſt, or reſting, or relying on Chriſt for ſalvation, followes the beginning of repentance, as I have

Rule 6.

said. 2. That they would try their faith by this Rule, that so they may bee the fitter to try it also by the fruits which follow faith, which is the next Rule of Tryall.

The Sixth Rule.

Chap. IX.

Whether doest thou find in thy selfe, that thy faith is effectuall, and lively, to the amending both of thy heart and life, and to the bringing forth of the fruites of faith in new obedience.

THis a good proofe that our faith is sound, if we be able to shew, wee have beene rightly fitted to it, and kindly prepared to beleeve in Christ;

but this is not all, nor enough; for as there doe go before faith in Christ certaine workes of the Spirit that doe prepare us thereunto; so doe there follow many workes of the Spirit, as fruites and effects of faith, that doe declare, it is not a dead, but a lively faith indeed; and this shall be the sixt Rule, by which we are to try our faith, to the end wee may discerne, whether wee have a saving faith or no; accordingly as we shal discerne wee have these fruites in us, or no. Rule 6.

In the handling of this point, I will observe this method: 1. I will prove, that a saving faith is lively and effectual to produce many holy actions in them that have it. 2. I will declare what those fruits and effects be, wherein faith shewes her efficacie. 3. I will set down the meanes by which it becomes so powerfull. 4. and lastly, I will exhort the Reader to examine himselfe by this Rule, to the end he may find, whether he have these effects and fruites in himselfe or no, and may further doe according as he finds by tryall: and these foure points shall be comprehended in foure Sections.

To prove the first point, *viz.* that a

Rule 6.

§. 1.

A saving faith is lively to stir up to holines and good duties.

1. *Thess.* 1. 3.

saving faith is lively and effectuall in those that have it, to bring foorth many holy fruites, I need no plainer proofe, then that of the Apostle to the Thessalonians, where he speakes *of the worke of their faith*: by *worke*, not meaning any one particular, and single worke onely, as if it had no more but one; but a powerfull efficacie, or effectualnesse of their faith, to bring foorth many excellent effects.

This appeares not onely by the very next words, where two of those effects are named, *viz. Hope and Love*; but also by the Apostle *Iames*, where he saith, *Shew me thy faith by thy works*, speaking in the plurall number as of many: which may yet further be declared by the Epistle to the Hebrewes; where in the 11. Chapter he reckens up very many effects and fruites thereof, through the whole Chapter. And no marvell, seeing that faith, which is but a beliefe of the Gospell, is able to produce some effects in them in whom it is: and also seeing a saving faith hath for the Author of it God himselfe; for the immediate Obiect, Iesus Christ the Sonne of God; for the foundation and ground of it, the promise of the Gospell, of the new

Iames 2. 18.

Marke 6. 20. Act. 19. 18.

Eph. 2. 8. Iohn 3. 16.

Cove-

Covenant of God; for the instrumentall working cause of it, the preaching of the Gospell, which is the arme and power of God unto salvation; and for the *end* of it, eternall life: all which are strong workers, and powerfull perswaders unto holinesse. But I shall not need to labour much in this generall, seeing it shall be further more clearely proved in the particulars, in the prosecuting of the next point.

Rule 6.
Rom. 16. 25.
Rom. 1. 16. 10. 14.
1. *Pet.* 1. 9.

Touching the second point, which is, to declare what be those speciall and particular fruites of a saving faith, by which shee shewes her efficacie in true beleevers. I say they are of two kinds; the one, are duties; the other, comforts: of the duties I meane to speake in this Chapter, and of the comforts in the next; but of the duties before the comforts, because by the well performance of the duties, there arise greater and sounder comforts to our soules, by our saving faith.

§ 2.
What be the particular fruits of a saving faith.

The duties, to the practice whereof, a saving faith doth incite, and perswade a true beleever (to the end he may *walke worthy of the grace of God*; and *shew foorth the vertues of him, that hath called him out of darknesse to light*,) are many, and manifold,

Eph. 2. 14.
1. *Pet.* 2. 9.

Rule 6.

fold, in regard of the diversity of the persons to whom, matters whereabout, and occasions upon which they are to be done; so that a declaration of them in particular, would require a larger Volume, then I now intend: therefore wil I content my selfe with setting downe the most generall, to the end the Reader may helpe himselfe, with applying of particulars under each generall, as occasion is offered, of the practice of any one of them.

The summe of all our duties is thankfulnes.

The summe of all the duties to which we are perswaded by our saving faith, is thankfulnes to God for our salvation by Christ; and to this thankefulnesse, upon this ground, we are exhorted by

1. Cor. 15. 57. *Paul*, where he saith, *Thankes be to God, who hath given us victory through our Lord Iesus Christ*, namely, over sinne and hell, death and Satan our spirituall enemies:

Eph. 1. 3. 5. and where he saith, *Blessed be the God, and Father of our Lord Iesus Christ, who hath blessed us with spirituall blessings in heavenly things*, (namely, election, adoption, redemption, to which he saith, *They were predestinate according to the good pleasure of his wil, to the prayse of the glory of his grace.*)

1. Pet. 1. 3. And to this thankfulnesse upon the

Psal. 103. 3. same ground were *Peter* and *David* perswaded,

perſwaded, and no marvell. Rule 6.

For if the conſideration of a temporall bleſsing received from man, doth, or ought to ſtirre us vp to thankefulneſſe; how much more ſhould the bleſsing of all bleſsings, the gift of our ſalvation by faith in Chriſt, ſtir us vp to thankfulnes unto God, by how much the more we are vile and unworthy perſons that receiue it; the perſon is ſo high and excellent that beſtowes it, and the gift ſo worthy and neceſſary that is given us, without which wee were accurſed, though we had all the world; and with it we are bleſſed for ever, though wee had nothing elſe. vile

Our thankefulneſſe to God for ſalvation muſt firſt be acted and performed; then ſhewed and declared.

Our thankefulneſſe to God is acted and performed by theſe fiue duties. How our thankefulnes is acted and performed. *Luk.1.46.45.50 Gal.1.15.*

Firſt, by acknowledging the rich grace, and free favour of God, in the worke of ſalvation from the beginning to the end thereof, in all the parts, degrees, & manner of working the ſame.

Secondly, by admiring Gods grace, and wondring what ſhould move God to beſtow ſo great a favour upon ſuch unworthy wretches. *Rom.11.22. 1.Iob.3.1.*

Rule 6.

*Mat.*13.44. *Phil.*3.8. *Luk.*10.20. 1.*Thes.*1.6.17. *Phil.*2.12. 2.*Pet.*1.10.

Thirdly, by prizing and esteeming of it above all gifts and blessings whatsoever; and (in comparison of it) by counting all things but as drosse and dung (which we shall doe, if we delight more in the assurance of our salvation, then in all the pleasures and treasures of the world. If we comfort our selves with the meditation hereof, in the middest of all worldly crosses and afflictions; and if wee labour in the use of meanes to make it more sure to our selves every day then other.)

*Luk.*1.48.&15. 11.39.&18.13.

Fourthly, thankefulnesse to God for our salvation, is performed by acknowledging in our soules unfainedly, our unworthinesse of salvation by reason of our sinne originall and actuall; and particularly for our sinne of unthankfulnesse, for his manifold mercies, specially this.

*Luk.*1.74. 1 *Pet.*2.24. *Tit.*2.14.

Fiftly, and lastly, we are thankefull to God for our salvation by faith, when we desire and study, resolve, and endeuour to serue him with, & for so inestimable a benefit, in holines & righteousnesse all the dayes of out life afterward.

How our thankefulnesse to God is manifested and declared.

Secondly, our thankefulnes to God for our salvation, is to bee manifested and declared.

First,

Rule 6.

First, by confessing with our mouthes Gods great mercy, in singing of Psalmes of praise to him for it, as *David*, *Zacharias*, and *Mary* did. *Psal.* 103. *luk.* 1. 46. 47. & 68.

Secondly, by refraining to doe those things that we know are displeasing to our gracious Father in Christ. For *all that call on the Name of the Lord, must depart from iniquitie*, because *the grace of God that bringeth salvation, teacheth men to deny all ungodlinesse and worldly lusts.* For it were a shame for the redeemed of the Lord to walke *as Gentiles doe*: for with them the night is past, and the day is come; and therefore it is good reason, that they should *cast off the works of darknesse*: for hereby the purpose of their hearts to leave their former sins, begunne before faith in Christ, is put in practise. In which worke of the refraining sinne they are furthered: First, by often remembring of former sinnes, to beware by them of committing the like againe. Secondly, by sorrow for past sinnes. Thirdly, by shame for them. Fourthly, by hatred of them, and of themselves for their sinnes sake. Fiftly, by resisting Satan, and striving against sinne. Sixtly, by watchfulnesse over our actions and affections, our mem-

2. *Tim* 2. 19.

Tit. 2. 11.

Ephes. 4. 17.

Rom. 13. 12, 13.

Luk. 15. 13. 18.
2. *Cor.* 7. 8.
Rom. 6. 21.
Iude ver. 23.
Ezek. 20. 43.
1. *Pet.* 5. 9.
Iam. 4 8.
Ephes. 6. 12, 13.
Prov. 4. 23.
Mat. 5. 29.
Iob 31. 1.

Rule 6.

members and senses. Lastly, by avoiding the occasions and opportunities of sinne.

Prov. 5. 8.
1. *Thes.* 5. 22.
Prov. 23. 1, 2, 30

Thirdly, our thankefulnesse to God for our salvation by faith in Christ, is testified and declared by doing those good workes, that we know will please God; and that not onely in the actions of Religion, and of Gods worship generally, as we are Christians; but in the speciall workes of our particular Callings, as we are Magistrates, Ministers, Husbands, Wives, Masters, Servants, Parents, Children, Husbandmen, or Tradesmen, according as God hath called us to any place in the Church, Commonwealth, or Family. For so saith *Paul* to *Titus*; *This is a true saying, and worthy by all meanes to be received, that they which have beleeved, bee carefull to shew forth good workes*: and the reason is, because *they which have faith in Christ, are Gods workmanship, created unto good workes, which God hath ordained that they should walke in*: and they are *taught to live righteously, soberly, and godly in this present world*: namely, to testifie to God, their owne soules, and others, the soundnesse of their faith and beliefe, by the holinesse and unblameablenesse of their life:

Tit. 3. 8.

Ephes. 2. 9, 10.

Tit. 2, 14.

as

as also the truth of their repentance, and purpose of heart to serve God in a new life, which was begunne before their faith in Christ, whereof we spake before.

Rule 6.

The duties that wee are to doe, to testifie our thankfulnesse to God for our salvation, concerne either God, our neighbour, or our selves.

Duties to God.

Those which concerne God, are Either particular belonging to each person in the Trinitie; or generall, appertaining to the whole Deity.

Particular to each person.

The particular duties concerne either God the Father, as a continuall calling upon him *Abba* our Father, with sighes and grones of our hearts in secret prayer, Or they concern God the Sonne; as namely, a continuall trusting in his merits for the pardon of the sinnes of every day, and an earnest looking and longing for his second comming, Or the Holy Ghost. as namely, a watchfull care that we *grieve not the Spirit of God*, not *quench his grace* in us by relapsing into sinne, but endevour to approve our spirits, to his Holy Spirit in the scope and aime of all our actions.

Rom.8.15,16. Mat.6.9.

1.Thes.1.10. 2.Tim.4.8. Tit 2.13. Ephes.4.30. 1.Thes.5.19.

Generall to the whole Deity.

The duties that concerne the whole Deity

Rule 6.

Deity in generall, are either inward or outward.

Inward duties. *Gal.5.6. Rom.5.2. Tit.2.14. Revel 3.19. Gal.2.11,12.*

The inward that are performed with the minde, are, first loue to GOD for his mercy with all our hearts. Secondly, reioysing in the Lord for his mercy in our soules in the midst of all our worldly troubles. Thirdly, zeale of Gods glory, in not suffering with patience his name to be dishonoured or taken in vaine. Fourthly, patience under Gods corrections, because hee is now become to us a Father. Fiftly, dependance on his providence for temporall things, not fearing to want necessaries that may further us in the way to Heaven. Sixtly, feare to offend God: care to please God, & approving our hearts to him in keeping a good conscience. Seventhly, and lastly, a dayly and continuall renuing of our repentance and Covenant with God of new obedience, resolving and vowing more constantly and conscionably to serue him, then heretofore we have done, in obeying all his commandements, in beleeving his promises, in fearing his threatnings, and profiting by all his workes of mercy and iudgement, unto humiliation, sanctification and consolation, according

Heb.12.6,7. Rom.12.12. 1.Thes.1.4. Psal.34.10. Rom.8.28.32.

Phil.2.12. Psal.130.1. Col.3.22. Act.23.1. & 24.16. 1.Thes.3.4.

according to the ſeverall uſe and end thereof. And by the practice of theſe, we ſhew that we are regenerate, that our ſinfull nature is in ſome good meaſure mortified, and wee made partakers of the divine nature, by faith, in the power of the death and righteouſneſſe of the Lord Ieſus Chriſt. Rule 6.

There be outward workes alſo, that the faithfull performe to God, to teſtifie their thankefulneſſe to him for their ſalvation by faith in Chriſt, as namely: Firſt, labour by ſtudy and meditation more cleerely to underſtand the myſterie of the Goſpell, in which the way of ſalvation is taught us, and by which a ſaving faith is wrought in us, for the attaining of ſalvation according thereunto. Secondly, a [a] profeſsing of his truth more boldly; ſpecially that part of it that concetnes our ſalvation. Thirdly, a [b] defending and maintaining of it by word, writing, or purſe, or any other meanes we may. Fourthly, [c] continuing in the true faith and obedience of the Goſpell, without apoſtaſie either to the Law to ſeeke for iuſtification by it, together with faith in Chriſt, or to looſeneſſe and diſſolutenеſſe of life, and converſation. Fiftly, a readineſſe and reſo- Outward duties.

[a] *Rom.*10.10. 2.*Cor.*4.13.
[b] 1.*Tim.*6.12. *Phil.*1.27. *Gal.*2.11.
[c] *Col.*1.23. *Act.*14.22. 1.*Cor.*10.13. *Phil.*1.27. 2.*Tim.* 4.7. *Iob.* 8.31. 1.*Tim.*2.15. *Gal.*5.1. 2.*Pet.*2.20,21, 22. *Rom.*6.2. *Act.*20.44.& 21.13. 1.*Theſſ.*26.

Rule 6.

resolution to suffer for the Gospell, as losse of goods, good name, life, or libertie, if God should be pleased to vouchsafe us the honour to be Martyrs and witnesses of his truth. Sixtly, zeale and forwardnesse in the worship of God secretly in our closets, privately in our Families, or publikely in the congregation according to the Gospell, and the ordinances of God, which in the Gospell are appointed to that end. And thus much of our duty to God, inward and outward.

Ioh.9.31,38. Act. 24.14. Phil.3.3.

Duties to our Neighbour.

The workes that are the duties we are to performe to our neighbour, to testifie our thankefulnesse to God for our salvation, they are generall and particular.

Gal 5.6. 1.Thes.1.3. Ephes.1.15. 2.Pet.1.7.

The generall is Love, yea, brotherly love, that is, an entire loving affection to our Neighbour, because he is a beleever in Christ, or a brother with us in the same profession of our Christian Faith.

The speciall Duties which are also the fruits of this Love, are two. First, a refraining to doe him any harme, in soule, body, goods, or good name, life or libertie, in his owne person, or in the persons, or things that be his, either by thought,

thought, word or deed. Secondly, an indevour to doe him, or his, any or all the good we possibly can any way, specially in the pittying and relieving him in his miseries and distresses; as also, in furthering him in the way to Heaven, by milde reproofes; or admonitions, if we heare or see him doe ill; or by good exhortations, comforts and incouragements out of the Word, if we take notice he doth well: and all this is to be done in conscience of our duty to God, and meerely in Christian loue to our neighbour, without respect of profit or benefit to our selues, to the end it may be acceptable to God, profitable to our brother, and comfortable to our owne soules.

Rule 6.

2. *Cor.* 8. 1. 7.

Heb. 3. 13.

1. *Thes.* 5. 11.

The last duty followes, in doing whereof wee may testifie our thankefulnesse to God for our salvation, by faith in Christ, it concernes our selves, and consists in two points, according to the two parts that are to bee saved by Christ: namely, our soules and our bodies: for as they are both to be glorified in Heauen; so it is reason wee should heere on earth glorifie God with them both, being bought with so dearea price as is the precious bloud of the Lord Iesus.

Duties to our selves.

1. *Cor.* 6. 20.

Rom. 12. 1, 2.

Rule 6.

Duties concerning our bodies.

The Duties concerning our bodies are principally two. First, a denying to the members and ſenſes thereof unlawfull obiects of ſinne, whereby we may bee inſnared, ſpecially of thoſe ſinnes, whereunto we are moſt of all inclined, either by nature, or by cuſtome; for this is to *mortifie our earthly members*: this is to *crucifie the fleſh, with the affections and luſts thereof*: this *is to beat downe the body*: yea, this is *to plucke out the right eye, and to cut off the right hand*: to the end wee may not make them weapons of unrighteouſneſſe unto ſinne. Secondly, an uſing of the parts, members and ſenſes of the body, as weapons of righteouſneſſe unto holineſſe: as namely, an uſing of our tongues and mouthes to pray to God, and praiſe his name; our eares, to heare his Word; our feete, to to walke in his houſe, and place of his worſhip: and hereby we ſhall preſent our bodies a living ſacrifice, *holy and acceptable unto God by Ieſus Chriſt*, whereby wee ſhall *make them fit Temples for the Holy Ghoſt, and members of Chriſt*.

Col. 3.5.
*Gal.*5.24.
1.*Cor.*9.27.
*Math.*5.29.
*Rom.*6.13.19.
*Rom.*12.1,2.
1.*Cor.*6.19.
1.*Cor.*6.15.

Duties concerning our ſoules.

*Luk.*21.34.

Laſt of all, the duties to our ſelves follow, in reſpect of our ſoules, which are: First, a moderating of our deſires and affections to earthly things, to the

end

Rule 6.

end our hearts may not be ſtolne away from the loue of God, and care of our ſalvation; and this is called ſobrietie: if thus we doe, wee ſhall be at more libertie to ſerue God, and haue the more leaſure *to reioyce in the Lord alwayes*, and in the hope of heaven: whereas if otherwiſe our hearts bee filled with worldly cares, pleaſures and treaſures, honours and fauours, there will bee no roome within us for ſpirituall ioyes, and heavenly comfort to lodge and harbour.

1. *Theſ.* 5. 8. *Tit.* 2. 11. 1. *Pet.* 3. 8. & 3. 13. 1. *Theſ.* 5. 16. 1. *Pet.* 1. 8. *Phil.* 4. 4.

2. The ſecond Duty is a ſtriuing in the uſe of meanes to grow in grace, and in the knowledge of our Lord Ieſus Chriſt, and to *build our ſelues further in our moſt holy faith*, to the end we may bee the better enabled to reſiſt Satans temptations unto hereſie in opinion, or to profaneneſſe, in practice of life, to practice holy duties more cheerefully, and to perſeuere unto the end conſtantly; that being faithfull to *the death, wee may receiue the crowne of life.*

2. *Pet.* 3. 18. *Iude* 20. *Reuel.* 2. 10.

The third is a making ſure to our ſelues our Calling and Election, Adoption and ſalvation, to the end wee may reioyce with ioy unſpeakeable and glorious, euen in this life, by keeping faith

2. *Pet.* 1. 10.

Rule 6.

and a good conſcience. And thus much of the ſecond point of this Rule, namely, the declaring what bee the duties which the faithfull performe, as the fruits of their faith, to teſtifie their thankſgiving to God, for their ſalvation by faith in Chriſt.

§ 3. *How faith becomes ſo effectuall.*

Now the third point of this Rule followes, which is a declaration how faith becomes ſo effectuall to the producing of ſuch holy effects, and to the perſwading of them to doe ſuch excellent duties.

I ſay then, this comes to paſſe efficiently and inſtrumentally: Efficiently two wayes. Firſt, by the power of God, yea, by the exceeding greatneſſe of his *power in them which beleeve according to the working of his mighty power which hee wrought in Chriſt, when hee raiſed him up from the dead:* and ſecondly, *by the power of Ieſus Chriſt the obiect of faith: for by faith he dwels in our hearts*: and by faith we draw vertue from him, namely, from his death, to dye to ſinne, and from his Reſurrection, to walke in newneſſe of life.

Ephes. 1.17.

Ephes. 3.17.

Rom 6.3. *Col.* 3.12. *Phil* 3 9,10.

The ſecond way by which faith in Chriſt

Christ becomes so effectuall, is instrumentall, that is, faith useth some meanes as instruments to worke her efficacie by. And these instruments are without us, or within us: they without us, are the Word preached, and the administration of the Sacraments, for these are the foode of our soules, whereby wee grow in the spirituall strength of grace: and the inward are: Loue and the gift of Prayer, whereby we beg and obtaine increase of grace, whereby wee are made fruitfull in good workes, to the glorious praise of God, the good example of others, the comfort of our owne soules. And so I come at length to the last branch of this Rule. Rule 6. *Gal. 5. 6.* *Ephes. 6. 18.*

The use and application of it. §. 4.

Seeing then such sweet Hearbs grow in the garden of a faithfull heart, & such wholsome fruits on the tree of a saving faith: what remaines, but according to my promise I dire& the Reader to try his faith, by that which I have said of the efficacie of faith, to the end he may know whether hee have such a faith or no.

For I demand of them, If they haue

Rule 6.

the same faith, why should they not have the same effects and fruits of faith in them? I doe not say in measure, but in kinde; why shouldest not thou by thy faith *walke with God* and please him, as *Abel*? by thy faith *obey God*, as *Abraham* did? by thy faith *learn patience under the crosse*, as well as *Iob* did? by thy faith *loue God*, as well as *Mary Magdalen*? by thy faith *bee stirred up to thankefulnesse to God for thy saluation*, as *Dauid* was, and *Zachariah*? Why shouldest not thou being a beleeuer in these dayes, shew *thy faith by thy workes*, as well as *Iames* wils the beleevers in his dayes; and be *carefull to shew forth good workes*, as well as *Paul* with the beleevers of his time? Let us see it, that wee may beleeve thee, that thou art a true beleever indeed, and that thou hast a liuely, and not a dead faith.

Heb. 11. 5.
Heb. 11. 8.
Iob 1. & 19.
Luk. 7. 47.
Psal. 103. 1.
Luk. 1. 68.
Iam. 2. 18.
Tit. 3. 8.

Simil.

For wouldest thou perswade thy selfe thou hast an Apple Tree in thy orchard, if thou couldest never see fruit on it, but Leaues onely? or that it were a very good Apple tree, if it beare nothing but sowre Wildings or Crabbes? no more oughtest thou to perswade thy selfe thou hast a true liuely faith in Christ, if it stir thee not up to practice duties

duties to God, thy neighbour, and thy selfe; to shew thy thankefulnesse for thy salvation by faith in Christ. Rule 6.

If then by thy tryall thou findest there bee none of these fruits in thy heart, or life, which I have reckoned up, nor conscience to practice these duties that I haue named, to God, to thy neighbour, or to thy selfe, then maist thou iustly suspect thy selfe, and feare thou hast not as yet a saving faith; and therefore my counsell to thee is, not to delay, but labour in the use of the meanes to get it, lest on a sudden thou dye without the faith that should save thee, and so be damned.

Whereas on the other side, if thou finde by tryall these effects and fruits in thy heart and life, that thou departest from iniquitie, and makest conscience to leade a holy life, and to practice for conscience sake, duties to God, thy neighbour, and thy selfe, and all to testifie thy thankefulnesse to God for thy salvation by Christ; then maist thou build upon it that thou hast a saving faith indeed, and maist safely looke for salvation by Christ. For if thou *overcome the world*, it must be by faith: if thou *escape the pollutions of the world*, it must bee by

1. Ioh. 5. 4.

2. Pet. 2. 20.

Rule 6.

Gal.5.6. by the knowledge of our Lord and Saviour Iesus Christ: If thou *loue God and thy neighbour*, it must bee by faith: If thou *resist sinne and Satan*, it must be by being strong in the faith: if thou *quench the fiery darts of the Divell*, it must be by the brest-plate and shield of Faith: and therefore comfort thy selfe; if thou hast the fruit, thou hast the roote; thou hast a saving faith; thou art sound in the faith; thou hast an unfained faith; onely labour to strengthen that faith, that thou maist in due time receive the end of thy faith, which is salvation.

1.Pet.5.8. *1.Thes.5.8.* *Ephes.6.17.* *Tit.2.2.* *1.Tim.5.* *Luk.17.5.* *1.Pet.1.5.*

I grant, that all belevers sinne in many things; and though they haue a saving faith, yet have they their failings: but it is not true, that any such settle themselves in any evill courses, or live long in knowne sinnes; for they striue against all sinne; they resolue to practise obedience to all Gods cõmandements, and if they faile, it is against their resolutions; they doe not ouertake and runne after sinne with greedinesse, but are ouertaken with it; they are humbled with great sorrow for their slips, and by them they are made the more watchfull to doe no more so.

Ephes.4.19. *Gal.6.1.*

I know also that there is a difference in

Rule 6.

in the fruits of the faith of beleevers, and in their measure of grace, as well as in their faith: For some have a stronger faith then others, and therefore they have a greater measure of sanctification, obedience, love, patience, thankfulnesse, and other graces: but for all this, hee that hath a weake faith in Christ, hath some obedience, some loue to God, he hath some feare to offend him, and some care to please him: and therefore let no man deceiue himselfe, to thinke that as yet hee hath faith in Christ, except hee have some of these fruits.

I doe not meane, that because a man hath not these fruits now, nor this saving faith now, he shall never have it; for though hee have beene careleſſe heretofore; yet beeing better taught, by this and other meanes of instruction, he may labour to get it, and so have it, and the fruit of it: but this I meane, that if a man live and dye without repentance, and new obedience, without loue to God, or to his neighbour, he never had a true faith in Christ, nor can euer be saued.

I might heere make other uses of this point, as namely, of confutation of the Papist,

Rule 6.

Papiſt, who ſlanders us that we doe not vrge workes, nor preſſe our hearers to a holy life; they may here bee confuted: for wee teach men to try the truth of their faith, by the fruits of it, which are manifold.

Secondly, I might heere reproue all thoſe who would bee taken for good Chriſtians, and yet are they wicked in their liues and converſations, either openly by profaneneſſe, or ſecretly by hypocriſie.

Thirdly, I might here teach and inſtruct the Reader 1. a way how to try his faith, namely, by theſe fruits, & the efficacie of it: and 2. ſhew a reaſon of the wickednes & profaneneſſe, that is in the world, namely, becauſe they want a ſaving faith: but becauſe the chiefe intendment of this Rule is for the examination and tryall of our faith by theſe effects, to the end that finding we have them not, we may get the faith that wil produce them; or finding wee have it, we may labour in the vſe of the meanes to ſtrengthen it: therefore I will not enter into any larger diſcourſe of theſe uſes; but will content my ſelfe with that, which already hath been ſaid concerning examination, as beeing moſt profi-

2. *Theſ.* 3. 2.
2. *Tim.* 3. 8.

Rule 6.

profitable for us: and therefore now for concluſion of this Rule, and for a further and finall ſtirring of us vp to holineſſe of life, and to the expreſsing of our faith thereby; I pray it may bee ſufficiently conſidered and remembred, that therefore faith in Chriſt is called *holy faith:* and that therefore holineſſe of life is the end of our election, of our Vocation, of our Regeneration, or new creation, of our Redemption or Iuſtification, becauſe our faith in Chriſt whereby we truſt in him for theſe ends, ſhould ſtirre us vp to holineſſe, to the end wee may hereby glorifie God, ſtrengthen our brethren, and aſſure our owne ſoules, that we have a true ſaving faith indeed; becauſe the tree is knowne by the fruit. And ſo I deſcend to the ſeventh Rule.

Iude ver. 20. Epheſ. 1. 4. 1. Theſ. 4. 7. Epheſ. 2. 10. 1. Pet. 1. 14. Luk. 1. 74.

THE

Rule 7.

THE SEVENTH RULE.

CHAP. X.

Whether doeſt thou labour in the uſe of the meanes, to feele in thy ſoule the comforts of a ſaving Faith?

IN this Chapter is contained the 7. Rule of Tryall, whereby wee may find whether or no we have a ſaving faith, namely, by examining our ſelves touching our endevour after the comforts of it; and here I would have it to be noted, that I do not make the tryall, whether wee feele them in us or no at all times; or at all times in like meaſure: for this would deceive many weake Chriſtians, who though ſometimes they want the feeling of theſe comforts of faith, yet may they have a ſaving faith for all that: but my *quære* is, whether

ther we desire and endeuour to find them. And in the handling hereof I purpose (God willing) to obserue this order: First, I will shew in generall, that a saving faith ministreth spirituall comforts to the soules of Christians. Secondly, I will in particular shew what these comforts be. Thirdly, I will set downe the meanes by which a saving faith becomes thus comfortable. Fourthly, I wil declare why men should labour for these comforts. Fifthly, I will teach, how men shall labour in the use of the meanes for these comforts. Sixtly and lastly, I will make a briefe application of the Rule, to the end the Reader may examine himselfe by it, and accordingly deale as hee finds by tryall: and of each of them a little. Rule 7.

A saving faith is comfortable to the Soule. §. 1.

That a saving faith brings comfort to the soule of him that hath it, is euident to him that considereth, First, that the Apostle saith plainely, that they *who have fled for a refuge to lay hold upon the hope that is set before them,* (which all doe, that by faith beleeve in Christ for salvation) *may have strong consolation*: and Heb. 6. 18, 19.

that

Rule 7.

1. Tim. 1. 19.

2. Thes. 2. 16. Eph. 2. 8. Philip. 2. 1. Eph. 3. 17. Ioh. 14. 16, 17. Gal. 3. 2. 5.

Rom. 15. 4.

Hebr. 4. 3. rom. 2. 16.

that they have *hope, as an anchour of the soule both sure and stedfast.* And secondly, how the Apostle ioyneth *to faith a good conscience, viz.* as an effect and companion of it; because a good conscience is a continuall feast; that is, it ministers continually cause of spirituall ioy and mirth to the soules of Christians: and no marvell, 1. Seeing that by grace we receive *a strong consolation*: and *by faith we are saved through grace.* 2. Seeing *by Christ we receive all consolation, and by faith Christ dwels in our hearts to give it us.* 3. Seeing *the Spirit is the true comforter*; and *by faith wee receive the Spirit.* And fourthly, seeing the Word and Gospell minister consolation; and by faith in Christ we receive the comforts of the Word. But because this generall point will be made more cleare in the particular comforts, therefore will I spend no more time in the proofe thereof.

§ 2.

What be the particular comforts of a saving faith.

Touching the second point, *viz.* what be the comforts which a saving faith ministreth to the soules of the faithfull, I say they are principally seven:

The

Rule 7.

The first is Peace, namely, in our owne soules and consciences, through the blood of Christs Crosse. For *Paul* saith, that *being iustified by faith, wee have peace towards God through our Lord Iesus Christ*: and he prayeth for the Romane Christians, that the *God of hope would fill them with peace by beleeving*: yea Christ saith to *Mary Magdalen, Goe in peace*, after he had affirmed, *her faith had saved her*: and to all that *come unto him with broken and heavy-loaden soules*, that is, *which beleeve in him, that hee would give them rest to their soules.*

1. *Peace.*

Rom. 5. 1.

Rom. 15. 13.

Luke 7. 50.

Mat. 11. 28, 29.

This peace is not in a scanty measure to be enioyed by faith, but abundantly, if men seeke it as they should; according to that of *Peter, Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus Christ our Lord*, that is, through faith in Iesus Christ.

2. Pet. 1. 3.

2. *Ioy.*

The second comfort is like the first, but yet distinct from it, and it is Ioy; which appeares not onely by the places alledged formerly out of the Epistle to the Romanes, namely, where *Paul* saith, that by *faith we reioyce under the hope of the glory of God*: and where he prayes, that they might bee *filled with ioy, as well as with peace by beleeving*: but also it is evi-

Rom. 5. 2.

Rom. 15. 13.

Rule 7.

Phil. 1.25. dent by the Epistle to the Philippians, where he speakes of the *ioy of their faith*: and by the Epistle to the Hebrewes, *Heb.* 3.6. where he exhorts them to *hold fast their confidence, and the reioycing of their hope firm unto the end.*

This ioy shewes it selfe, not onely in respect of this, that wee are converted to the faith, and made Gods children; *Act.* 8.39. & 16.34. *Luke* 10.20. nor in regard of this, that we shall be saved: but it is seene even in troubles and afflictions, in which no man naturally or reasonably can reioyce: for the faithfull reioyce *Heb.* 12.11. *in troubles and persecutions*; *Rom.* 5.3. *Hebr.* 10.34. *they take ioyfully the spoyling of their goods*; *Act.* 5.41. and they reioyce, that they are *counted worthy to suffer for Christs sake.*

5. *Hope.* The third comfort of faith is Hope, that is, hope of heaven, or of eternall life: for by faith *Paul* saith, *Rom.* 5.2, 5. *Wee reioyce under the hope of the glory of God*; and that with such a hope, *as wil not make us ashamed.* And *Paul* prayeth, that the Romane Christians may by *Rom.* 15.13. *faith abound in hope by the power of the holy Ghost*; for faith *Heb.* 11.1. is the ground of hope, and *the substance* *John* 3.16. *of things hoped for*, as the promise is the *Rom.* 4.16. ground of faith; and God himselfe in his truth, power, and mercy is the ground of the promise.

The

Rule 7.

The fourth comfort (which ariſeth alſo out of the three former comforts) is Aſſurance of ſalvation, and a good perſwaſion of Gods love to us, and that we are his children. For becauſe we are ſonnes, (which wee are by faith in Chriſt, *Gal.* 3. 26. *Ioh.* 1. 12.) *God ſends foorth the Spirit of his Sonne into our hearts, crying, Abba Father*: and the Apoſtle wils us to *draw neere to God in full aſſurance of faith, having our hearts ſprinkled from an evill conſcience.* Yea *Paul* profeſſeth of himſelfe, (not as an Apoſtle, but as a beleever) that he was *perſwaded nothing ſhould be able to ſeparate him from the love of God in Chriſt Ieſus.*

4. *Aſſurance of ſalvation.*

Gal. 4. 6.

Hebr. 10. 22.

Rom. 8. 35.

The fift comfort of a ſaving faith, is Boldneſſe in prayer to God, as to our Father, with confidence to be heard in our prayers for forgivenes of ſinne, and all other ſpirituall and temporall comforts. For by faith in Chriſt *we have boldneſſe and acceſſe with confidence*: by faith *we have acceſſe into this grace wherein wee ſtand*: for he being now become our Father in Chriſt, wee may bee ſure, that whatſoever we aske the Father in Chriſts Name, he will give it unto us.

5. *Boldneſſe in prayer.*

Eph. 3. 12.

Rom. 5. 2.

Iohn 16. 23 & 14. 13.

Iames 1. 6.

The ſixt comfort, is an Ability wherby we may anſwere all Satans accuſati-

6. *Ability to reſiſt temptations.*

Rule 7.

ons, and reſiſt all his temptations, whereby he would perſwade us to deſpaire of mercie, in regard of our miſerie and great ſinnes, which have deſerved temporall, ſpirituall, and eternall curſes. For therefore *Paul* cals a ſaving faith, a *breſt plate*, and a *ſheild*, *Epheſ.* 6. 17. not becauſe the faithfull ſhall bee freed from Satans temptations, and no way bee aſſaulted with them; but becauſe by it they ſhall be able *to quench all his fiery darts*, that is, to anſwer and refell them, that they ſhall doe us no harme, nor drive us to deſpaire.

1. *Theſ.* 5. 8. *Eph.* 6. 17.

For though Satan may *bruize our heele*, that is, ſting or pricke us with ſome feare and horror, yet ſhall hee never be able to *breake our heads*, or our hearts with deſpaire; becauſe in the end we ſhall be *more then conquerors* by faith in Chriſt, by which wee overcome the world.

Gen. 3. 15. *Rom.* 8. 37. 1. *Iohn* 5. 4.

7. *Perſeverance in grace*

Now followes the laſt comfort of faith, which is, that if we be truly ingraffed into Chriſt, by a true and lively faith, we ſhall bee ſure to perſevere in grace unto the end: for he that drinkes of the water of life that Chriſt gives, (that is, whoſoever beleeves in him) it ſhall be in *him a Well of water ſpringing up to*

to life eternall: and though they bee here on earth, and Christ in heaven, yet are they in the hands, (that is) in the keeping of the Father, and of Iesus Christ; whence none shall be ever able to pluck them: and no marvell, seeing *they are kept by the power of God through faith unto salvation.* From whence wee may collect three singular comforts: 1. Art thou afraid thou shalt never indure to the end? be of good cheare, thou shalt be *kept unto salvation.* 2. Doth it trouble thee that Satan is a strong and subtil adversary, able to overturne thee? bee of good comfort, *thou art kept by the power of God*, who is stronger then he. 3. Art thou dismayed thy faith will faile thee? take heart of grace, thou art kept by the power of *God through faith*; therefore thou shalt keepe thy faith, and thy faith shall keepe thee, if thou have such a true faith in Christ as I have said.

Rule 7.
Iohn 4.14.
Iob. 10.28,29.
1. *Pet.* 1.5.

The meanes by which faith in Christ becomes so comfortable. § 3.

Now followes the third thing propounded in the handling of this Rule, which is a declaration of the meanes by which faith in Christ becomes so com-

Rule 7.

Rom. 15. 13. *Iohn* 14. 26. & 15. 26.

fortable to the ſoule: and I ſay that this comes to paſſe by the power of the holy Ghoſt, who is the true comforter. Now the holy Ghoſt works theſe comforts in Chriſtians through faith, by reaſon, firſt, of the proper and immediate obiect thereof, which is Ieſus Chriſt, the meritorious cauſe and fountaine of all ſpirituall conſolation. Secondly, by reaſon of the goodneſſe, ſweetneſſe, and comfortableneſſe of the things themſelves, which faith beleeves, and which are promiſed in the Word, *viz.* iuſtification or forgiveneſſe of ſinnes, grace or ſanctification in this life, and glory in the life to come, freedome from the guilt of ſinne originall and actuall, and from the curſe of the Law thereby; and adoption to bee the ſonnes of God, and heires of the kingdome of heaven.

2. Cor. 1. 3, 4, 7.

§. 4.

Why we ſhould labour for the comforts of Faith.

The fourth thing in this Rule, is to conſider the Reaſons, why men ſhould labour for the comforts of faith; and they are chiefly theſe: 1. Becauſe theſe comforts are in the Word promiſed to true

true beleevers: therefore may they be attained by seeking after them. 2. Because the faithfull in time past have injoyed them, as may be seene in *Iob*, *Daniel*, *Peter*, *Paul*, and the rest; therefore may they be attained in this life by others also, namely, in some measure, though not in a like measure, in all. 3. Christians must labour for the comforts of faith, in regard of the necessity of them; which appeares by this, in that, if they have these comforts in their soules, they are happy, if they had no comfort in the world besides, but were every way else uncomfortable; and without these they are accursed, and shall perish, and be swallowed up of other discomforts. Lastly, they must labour for these comforts of faith, because of the excellencie of them, in that they farre surpasse all other ioyes and comforts; for they are not sensuall, corporall and sinfull, but holy, pure, and spirituall, not utterable and worldly, but *unspeakeable and glorious*; not fading, but permanent and durable, such as shal never *be taken away*, but shall doe them most good when they have most need.

Rule 7.

Mat. 5. 4. & 11. 28, 29.

2. *Cor.* 1. 4. 7.

Psal. 119. 92.

1. *Cor.* 15. 19.

1. *Pet.* 1. 7.

Iob. 36. 22.

Rule 7. §. 6.

The meanes of attaining spirituall comforts by faith in Christ.

In the fift place, I am to shew how Christians should labour in the use of meanes to attaine these comforts, and what meanes they should use to that end. The meanes are, 1. An emptying of our hearts of all love of worldly, carnall, and sensuall ioyes, comforts, and pleasures. 2. A feeling of the want of these spirituall comforts. 3. A knowledge of the necessitie and excellencie of them. 4. An hungring and thirsting, even an earnest desire of them. 5. A continuall reading, hearing, and meditating on the promises of the Word, and the comforts thereof. 6. A diligent and continuall use and meditation of the Sacraments of the Gospel, which are the spirituall nourishment of our soules to eternall life. 7. And lastly, a frequent, and fervent use of prayer to God for his blessing upon the meanes, that our hearts may bee ravished with these holy and heavenly ioyes and comforts, according to the necessitie, and excellencie of them.

§ 7. *The application of this Rule.*

Now come I to conclude this Rule, and

and to make application thereof. That which I have ſaid touching theſe comforts of faith, may ſerve, Firſt, to confute the opinion of profane men, and carnall Goſpellers, who imagin in their hearts, and ſpeake with their mouths, that there is no ioy nor comfort in faith and Religion; that godly men and women are quite without any mirth; and that the profeſsion of the Goſpel is an utter enemy to all pleaſure and ioyes. Indeed to ſinfull and carnall pleaſure it is, but not to all pleaſure and ioy: for godly men have a liberty to partake in many lawfull pleaſures, and recreations; they are not debarred of them, though they belong to the ſenſes, and members of their bodies; and as for their inward ioyes, they are unſpeakeable and glorious; though wicked men cannot (as long as they continue wicked) be acquainted with them; becauſe they are not fit perſons to receive them. Rule 7. *Luke* 4. 18.

Secondly, this that I have ſaid concerning the comforts of faith, may iuſtly reproove many profeſſors in the Church, and carnall Goſpellers, that do not labour for them, though they are to be had; and though being had, they bee ſo neceſſary and excellent. The reaſon is,

Rule 7.

is, becauſe they are ſenſuall, and their hearts are ſo ſtuffed with carnall ioyes, and taken up with worldly pleaſures, that there is no roome for holy, ſpirituall, and heavenly ioyes to lodge and harbor. Let ſuch men take heed that go on in the eager purſuite of them, and careleſſe neglect of the other, that they be not in the number of them, that have already *receiued their conſolation*; whoſe *portion is in this world*, and who have *their hope in this life onely*.

Luke 6. 24.
Pſal. 17. 14.
1. Cor. 15. 19.

Thirdly, this diſcourſe of the comforts of faith, may ſerve to teach and inſtruct us, what is the way to get holy and heavenly comfort, namely, to get a ſaving faith; as beeing the cauſe, root, and fountaine of them, as hath beene ſhewed in the ſecond Section of this Chapter.

Laſtly, it ſerves to exhort us all to labour for theſe comforts, and to examine our ſelves, whether we labour for them, and hunger after them.

If we doe not, then are wee ſenſuall and carnall either in whole or in part, according as we are negligent of them: let us therefore reprove our ſelves for this neglect, and feare that as yet wee have not the ſaving faith it ſelfe.

Indeed,

Indeed, if either there were no comforts to bee had by a saving faith; or if these comforts were but meane; or if they were not durable, then might wee have some plea for our negligence in getting a saving faith, and the comforts of it: but seeing they are possible to bee attained; being attained, they are worthy to be enioyed; being enioyed, they are permanent and may be kept: therefore are we most worthy of sharpe reproofe, if we labour not for them. Rule 7.

But if on the other side, wee find by tryall, that in some measure wee feele these comforts, whereby wee taste *how sweet the Lord* is to us, then have we reason to assure our selves wee have a saving faith indeed, as also we have good encouragement further to apply them to our soules, which if we doe, we shall not need to *feare againe unto bondage*, or Rom. 8. 15. despaire, though happely sometimes we may find some discomforts in our soules, by reason of former sinnes not soundly enough repented of, or later sinnes not carefully prevented.

For first, what though Satan tels thee thou art a sinner? yet God tels thee in the Word, that by faith in Christs death and righteousnesse, thou art accounted as

Rule 7.

as righteous in Gods ſight: for *Abraham truſted in Chriſt, and it was imputed to him for righteouſneſſe:* and ſo was S. *Paul* accounted righteous, by *the righteouſnes of God which is faith in Chriſt.*

Rom. 3. 3.

Philip. 3. 9.

Secondly, what though Satan tel thy conſcience, thou art a tranſgreſſour of *Moſes* Law, and therefore that thou art lyable to the curſe? yet God tels thee in the Word, that *from all things from which thou canſt not be iuſtified by the Law of* Moſes, *every one that beleeves in Chriſt is iuſtified*: the reaſon is, becauſe Chriſt hath *blotted out the hand-writing of ordinances, that was againſt us, and was contrary to us, and he hath taken it out of the way, and nayled it to his Croſſe.*

Act. 13. 39.

Coloſſ. 2. 14.

Thirdly, what though Satan ſuggeſt into thine heart, that thou art in *Adam* condemned to die the ſecond death? yet will the Lord tell thee in his Word, that in the meane time the execution is ſtayed; and that Chriſt hath procured a pardon for thee; for whoſoever beleeves in Ieſus Chriſt, ſhall *receive remiſſion of ſinnes*: yea if thou beleeveſt in Chriſt, *thou haſt this pardon under ſeale*: thou haſt *everlaſting life, and ſhalt not come into condemnation, and art paſt from death to life.*

Act. 10 43.

Ioh. 3. 33.

Iohn 5. 24.

Laſtly,

Rule 7.

Laſtly, what though Satan obiect againſt thee, that thou muſt die, and after death come to iudgement? yet will the Lord tel thee out of the Word, that the *ſting of death is taken away*; ſo that it ſhall not be to thee a paſſage to hell, as it is to unbeleevers, but an entrance into life: for Chriſt by his death *hath overcome him that had the power of death, which is the Divell*: and *Chriſt is riſen from the dead, and hereby is become the firſt fruites of them that ſleepe.* Onely labour for theſe comforts in the uſe of the meanes ordained to give them; and though thou want them for a time, yet as long as thou art troubled for the want of them, mourneſt after the Lord, and hungreſt for him, feare not, but bee of good cheare, thou ſhalt be eaſed and comforted in due time; *He will not try thee above thy ſtrength, but give a good iſſue*; and though *heavineſſe indure for a night, yet ioy and comfort will come in the morning.* And ſo much for the ſeventh Rule, I now come to the 8. and laſt.

1. Cor. 15. 56, 57.

Heb. 2. 14. 1. Cor. 15. 20.

1. Cor. 10. 13.

Pſal. 30. 5.

THE

Rule 8.

THE EIGHTH RULE.

CHAP. XI.

Whether doest thou use the meanes to grow in Faith, and to strengthen it?

IN the handling of this Rule, I will observe this methode, and declare these points: 1. I will shew, that Christians must strive to strengthen their faith. 2. I will propound some Reasons to induce them to strengthen their faith. 3. I wil direct them to the meanes, by which they may learne how to strengthen it. 4. I will declare, that if they labour in the use of meanes, they may strengthen it. 5. And lastly, I will apply this Rule, and exhort the Reader to try himselfe by it.

§. 1. *Christians must labour to strengthen their faith.*

That Christians must labour to strengthen their faith, appeares by the Word

Word of God. First, in *Paul*, where he exhorts the *Coloſsians to be rooted and built vp in Chriſt, and ſtrengthened in the faith*; ſhewing that it was not enough for them to be planted in Chriſt, except they were rooted in him: for elſe how can *they watch and ſtand faſt in the faith*; how *can they quite themſelues like men*, and be ſtrong? Secondly, in *Peter*, where he exhorts the Chriſtian and beleeving Iewes, to *grow in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt*, ſignifying unto them, that when they are once begotten to the faith, and new borne in Chriſt, they muſt not be babes ſtill, but grow in ſpirituall ſtrength to a perfect man in Chriſt, euen to the meaſure of the fulneſſe of the age of Chriſt. Laſtly, this is taught us by the Word of God in *Iudes* Epiſtle, Verſe 5. where he exhorts the Chriſtian Iſraelites to *edifie one another in their moſt holy faith*: intimating that it is not enough to have the foundation of faith laid in us, except we bee further edified and built vp in the ſame, to *be an holy temple to the Lord.*

Rule 8.

Col. 2. 7.

1. *Cor.* 16. 13.

2. *Pet.* 3.

Epheſ. 4. 13.

Iude ver. 20.

Epheſ. 2. 21.

Why Chriſtians muſt ſtrengthen their Faith. § 2.

Touching the ſecond point, although theſe

Rule 8.

these three plaine Texts are sufficient to perswade any reasonable man to labour to strengthen his faith; yet for a better inforcing of this point, I will adde some reasons why they must so doe, whereof some are taken from the necessitie of this duty, and some from the fruit and benefit of it. The Reasons that are taken from the necessity of labouring to strengthen our faith, are three.

The first is borrowed from the nature and condition of our faith in this life, which is but weake and imperfect, and therefore hath need to be strengthened;

1. Cor. 13. 9. for wee know in part, wee beleeue in part; so that as men doe therefore take

Simil. foode and Physicke for the strengthening of their bodies, because they are fraile, weake and mortall; so therefore should Christians use the meanes of spirituall food and Physick, for the strengthening of their soules unto eternall life; namely, because their faith is weak for the most part.

My second Reason that prooves it it necessary for Christians to strengthen their faith, is drawne from the consideration of Satans malice, who useth all meanes to weaken it; yea, quite to subuert and ouerturne it (if it were possible)

ble) as may be seene in the case of *Peter*, who was *winnowed by Satan, that his faith might faile*. For I demand, if a house beginne to sinke or reele of one side, will we not put vnder some shore to prop it vp? Or if any man question the Title of Land we have purchased, will wee not search Records, and use meanes to strengthen our Title? Or if an enemy lay siege to a Citie to conquer it; or a thiefe seeke to breake into an house to rob it: will not the Inhabitants of that Citie, or that house, fortifie and defend it? if they doe not, they are worthy to be made Vassals, and be spoiled of their goods. Euen so, when Christians doe know that Satan labours to weaken their faith; yea, wholly (if it were possible) to subuert it, they have reason to strengthen the same, specially, seeing by faith *wee stand in the grace and favour of God*: by being stedfast in the faith, *wee resist Satan*: seeing *faith is our victory*; whereby we ouercome the world: seeing faith is a *brest-plate*, or Corslet, whereby we beare off all the strokes of Satan, that they cannot hurt us to death; yea, *it is the Shield* and armour of proofe, whereby *wee quench all the fiery darts of the Divell*, that they cannot

Rule 8.

Luk. 22. 31. Simil.

Gal. 5. 22.

1. Pet. 5. 8.

1. Ioh. 5. 4.

2. Thes. 5. 8.

Ephes. 6. 17.

Rule 8.

wound us vnto damnation.

The third reason enforcing a necessitie of strengthening our faith, is taken from the consideration of the nature and condition of the life of Christians in this world, which is subiect by afflictions, to many tryals that require strength of faith to undergoe them, and to make use of them, that wee faile not vnder them. For upon this ground *Paul* exhorts the Christians at Antioch to continue in the faith; because *we must through many tribulations, enter into the Kingdome of Heaven*: and upon the same ground *Paul* sends *Timothy* to the *Thessalonian* Christians, to *stablish and comfort them in their faith, to the end they might not bee moved by the afflictions of those times*, which hee told them beforehand they must suffer, 1. *Thes.* 3. 2, 3, 4. And no marvell: for when the stormy tempests of affliction and persecution beat upon us, how shall we be able to stand, if wee be not deepely founded on a Rocke? Surely a silly Woman will make us deny our Master, as *Peter* did, if we be not strong in the Lord, and in the power of his might: and if in feeling of the weakenesse of our faith, wee labour not in the use of meanes to strengthen it.

Act. 14. 22.

The

Rule 8.

The ſecond ground of Reaſons to perſwade us to ſtrengthen our faith, is taken from the benefit that comes by this labour, and by the ſtrengthening of our faith; and the benefits are likewiſe three.

The firſt is this, that if wee uſe meanes to ſtrengthen our faith, we ſhall increaſe our ſpirituall comfort: for the ſtronger our faith is, the ſtronger is the conſolation, the ſweeter are the comforts, and the more permanent are the ioyes of our ſoules, that proceede from our ſaving faith within us.

The ſecond benefit of ſtrengthening our faith is, that hereby we ſhall finde in us the more, and the more liuely fruits of our faith in holy obedience: for the ſtronger our faith is, the more conſtant and conſcionable ſhall be our ſerving of God, in caring to pleaſe him, and fearing to offend him; for hereby we ſhall draw downe from the death and Reſurrection of Chriſt, *dwelling in our hearts by faith, Epheſ.* 3. 17. more ſtrength to dye to ſinne, and to walke in newneſſe of life.

The third and laſt benefit of ſtrengthening our faith, is, continuance and perſeverance in the faith, whereby wee

Rule 8.

shall come to attaine to the end of our faith, which is the salvation of our soules. For we shall be *presented, holy and unblameable before God at Christs second comming, if wee continue in the faith, rooted and settled, and bee not moved away from the hope of the Gospell.*

Colos. 1. 22.

§ 3.

What be the meanes of strengthning our Faith.

But though we know wee are commanded to use meanes to strengthen our faith, and the reasons why: yet if there be no means to strengthen it, how shall we strengthen it? It remaines therfore in the next place, that I shew what the meanes be which God hath ordained for that end. And of these, the first is, the continuall hearing of the Word, wch is the obiect of a saving faith, *viz.* the Gospell. For to this end doth *Paul* cõmend the *Ephesians* to God, and *to the Word of his grace, to the end they might bee built up thereby.* And for that end he desires to see the *Romanes*, whom hee had by preaching at first converted to the Faith, *that hee might bestow upon them a spirituall gift to strengthen them*, and to see the *Thessalonians*, that he *might perfect that which was lacking in their faith*: and for this

Act. 20. 32.

Rom. 1. 11.

1. Thes. 3. 10.

this end doth *Peter* command the Christian Iewes, *as new born babes, to desire the sincere milke of the Word*, namely, *that they might grow thereby*: for the Word is *lively and mighty in operation*, and *able* to strengthen it; and besides, it is a fit meanes to strengthen our faith; because it was the meanes whereby it was at first begotten in us. Rule 8. 1. Pet. 2. 2. Heb 4. 12. Act. 20. 32.

The second meanes to strengthen our faith, is the frequent use of the Sacrament of the Lords Supper.

For if Circumcision were a seale of the righteousnesse of faith, why not the Lords Supper also, being a Sacrament as well as it, and a Sacrament of the New Covenant or Testament? I do not meane, that the Sacraments confirm the promise of the Gospell in it selfe, nor in respect of God, but in regard of us, who by reason of our weake faith, stand in need of the confirmation thereof, and who without it, should not bee so sure of obtaining salvation by faith in Christ, as otherwise with it wee are: And therfore (me thinks) hath the Lord Iesus ordained specially one of the Sacraments of the New Testament in a Supper, and in Bread and Wine; not onely to teach us, that now he hath put Rom. 4. 11.

Rule 8.

an end to all the carnall & fleshly sacrifices & offrings of the Law, by this Bread and Wine representing himselfe: but

Psal. 104.14.15. also to teach thereby, that as Bread and Wine doe naturally nourish our bodies: so the benefits of the body and bloud of Christ crucified comfort our soules; and not so onely, but that the ordinance of the Lords Supper doth also nourish, increase, and strengthen our faith in the death of the Lord Iesus Christ, there represented for the further assurance of our salvation thereby; euen as those creatures nourish our bodies.

The third meanes of strengthening our faith is the frequent use, and feruent exercise of Prayer to God, in the name of Christ, the obiect of our faith. This the Apostles knew, and therefore doe

Luke 17.5. they all pray to the *Lord, to increase their faith*: and this the poore man in the Gospell knew also; and therefore ha-

Mar. 9.24. ving said, *Lord, I beleeue*, he prayes in the next words, as in one breath, *Lord, helpe my vnbeliefe*: & no marvell for if Prayer bee a meanes to obtaine a blessing of strength, to the meanes that God is pleased to give us for the preservation of our corporall strength, and bodily

1. *Tim.* 4.4. life: then well may it bee a meane

to

to obtaine strength to our faith, where-in consists our spirituall strength. If Prayer bee a meane to strengthen the faith of other Christians, and to confirme in them other graces, then why should it not be a meanes to strengthen our faith in Christ, and to increase it for the further comfort of our soules in Christ, in whom our faith is fixed? Rule 8. 1. *Thes.* 3. 10. *Phil.* 1. 9.

The fourth and last meanes that I will mention for the strengthening of our faith, is the meditation on the power, truth, goodnesse, and mercy of God, in performing of his promises made unto us in Iesus Christ, both of grace and glory; specially for spirituall blessings in heavenly things: for hereby wee are the rather assured that he is able and willing to make them good.

For as the consideration of the honesty and sufficiencie of a man that makes us a promise of any thing, giues us good incouragement to beleeue wee shall have it, and make us with patience to expect it: euen so the meditation of Gods power, truth and goodnesse, doth strengthen our faith to make us rest in him, and trust unto him for the good things promised: yea, with patience to expect the receiving of them. *Simil.* *Ro.* 4. 19, 20, 21

Rule 8. §. 4.

That Christians may strengthen their faith by these meanes.

But though these bee meanes that in themselves bee powerfull to strengthen our faith: yet if it be doubtfull whether they will take effect accordingly, wee shall haue little heart to use them; therfore am I in the fourth place to shew, that if Christians doe use these and the like meanes for the strengthning of their faith, in manner and measure as they should, they may confirme it hereby, and that they shall finde the same by Gods blessing effectuall to that end; for beeing Gods ordinances, why should they not be effectuall to Gods ends, for the good of Gods people? And this shall appeare: 1. By the promises of God, 2. By the examples of the godly.

The promises are generall or speciall.

Math. 7.7. Generall, that they that *aske and seeke, shall find and haue*. Speciall as namely that of Saint *Paul*, where hee saith, *The Lord shall cause all grace to abound to the faithfull*;

2. Cor. 9.8.

Rom. 1.17. and that *the righteousnesse of God is reuealed from faith to faith* that is, from one measure of faith to another: and that of

Ioh. 1.16. *Christs fulnes we all receiue grace for grace.*

This point likewise is made plaine by the examples of the godly in the Word, whose

whose faith hath been strengthened by these meanes, as namely, the Christian Iewes, who are said *to bee rich in faith.* The *Thessalonians*, whose faith *grew exceedingly:* The *Corinthians, who abounded and increased in faith*: and *Abraham* himselfe the father of the faithfull, who *was strong in the faith.*

Rule 8.

Iam. 2. 5.
2. Thes. 1. 3.
2. Cor. 8. 7. & 10 15.
Rom 4. 20.

And yet for all this, I would not have men to iudge, as if I meant that al Christians, by the use of the meanes, shall attain unto a like measure of the strength of faith; for that is not to bee expected: but that they shall attaine unto such a measure of spiritual strength thereby, as shall be able to support them from finall falling away frō God, or fainting under the afflictions of this life, with which God is pleased to try their faith in this world.

The application and use of this Rule.

Now then, to come to the last thing promised in handling this Rule: Examine thy selfe, good Reader, whether thou dost with care & conscience, with diligence & continuance, use the means prescribed or no: if thou doe not, it is to bee feared, either thou hast no faith at all; and then it is no wonder thou doe not

Rule 8.

not labour to ſtrengthen it, (for thou canſt not ſtrengthen that which is not) or that it is ſuch a one, that will proove weaker euery day then other, for want of ſpirituall meanes to ſtrengthen it. For I demand, can a bulruſh grow without water; or ſeede without heart of earth? Can the body be ſtrong to labour, without food and reſt? no more can faith in Chriſt without the water of life, or the food of our ſoules. And therefore as men in the world, Merchants and Tradeſmen, doe not content themſelves with a little wealth or ſtocke, but ſtriue and labour to increaſe it, to hundreds or thouſands; ſo doe not thou content thy ſelfe with a ſmall portion of theſe heauenly treaſures, but labour to increaſe it; and the rather, becauſe of the worlds many allurements to weaken it, and Satans great malice, to ouerturne it.

Iob 8. 11.
Mat. 13. 5.

Simil.

But if on the other ſide, thou finde in thy ſelfe a deſire of thy heart, an endeuour of thy minde, and an uſe of the meanes to ſtrengthen thy faith, then perſwade thy ſelfe thy faith is ſound. For it argues thou feeleſt need to ſtrengthen it; for thou *takeſt heed thou fall not*, thou *makeſt ſure to thy ſelfe thine own Calling and Election*, and *workeſt out thy ſalvation with feare*

1. Cor. 10. 12.
2. Pet. 1. 10.
Phil. 2. 12.

Rule 8.

feare and trembling; thou takeſt heed to thy ſelfe, that *there bee not in thee an evill heart of infidelitie to depart away from the living God*: and therefore art thou like to abide and continue: for *bleſſed is hee that feareth alwayes*. Likewiſe it argues thou haſt an eye to the Lord for helpe, and to his ordinance for ſtrength, by meanes whereof, thou maiſt well in faith expect it, and find it, to the end that hereby being ſtrengthened in thy faith, thou maiſt *be faithfull to the death, and being faithfull to the death, thou maiſt receiue the crowne of life*: only goe on ſtill in the uſe of meanes as thou haſt begun, goe on (I ſay) as long as thou liveſt in this world, and bee of *Pauls* mind, who never thought he had faith enough; and therefore ſtill laboured *to know Chriſt, and the power of his Reſurrection*: ſtill pray for Gods bleſsing on the meanes, and depend on him for the ſame: and hee that hath commanded thee to uſe the meanes to ſhew thy obedience to his will, & promiſed a bleſsing, to the end thou mighteſt truſt in him for the ſame, will in due time cauſe thee to reape of the fruit, *if thou faint not*, knowing this aſſuredly that *thy labour ſhall not be in vaine in the Lord*. And ſo I come at length to the concluſion of my Treatiſe.

Heb. 3. 12.

Revel. 2. 10.

Phil. 3. 9.

Gal. 6. 9.

1. *Cor.* 15. *vlt.*

Rule 8.

At length, after many paces, and paſſages, I am drawing on to my iourneys end, (that is) toward a concluſion of my Diſcourſe of the tryall of faith: wherein, as largely as was needfull, as plainely as for me was poſsible, and as ſufficiently as God enabled me; I haue laboured to perſwade and incourage Chriſtians, to examine themſelves whether they haue a ſaving faith.

To perſwade them, I haue prooved the point, by alledging reaſons for it, and cleered it by anſwering obiections againſt it: by which it may appeare it is neceſſary to be done.

And to incourage men thereunto, I haue ſet down certaine rules to direct them how they may try their faith, and exhorted to the tryall of it by thoſe rules: by which it may be diſcerned that it is poſsible to be done.

It remaineth, that as a Traueller, after a hard iourney, I ſit me downe: (that is) that I finiſh the whole Worke, and having done, that I make an end.

And wherewithall ſhall I doe this better (having already commended it to the Chriſtian Reader in the Preface) then with a ſuppliant prayer to the Father of Lights, that he would be pleaſed in

Rule 8.

in Iesus Christ to accept of these my poore labours in his Vineyard, and to blesse them to the good thereof: As also with an humble thankesgiving to the same eternall Maiesty, (God blessed for euermore) for health & strength of body, wherby I haue had opportunity, and for some measure of understanding in the mysterie of Christ, whereby I have had abilitie to write this Treatise.

For this cause I bow my knees unto the Father of our Lord Iesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthned with might by his Spirit in the inner Man, that Christ may dwell in your hearts by faith: that *ye being rooted & grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge: that ye might be filled with all the fulnesse of God. Now unto him, that is able to doe exceeding abundantly, above all that wee aske or thinke, according to the power that worketh in us: unto him bee glory in the Church, by Iesus Christ, throughout all ages, world without end.*

Amen.

Eph. 3. 14. to the end of the Chapter.

FINIS.

The Table.

A.

VVE are not iustified by being assured of salvation. 148.

Assurance of salvation: see faith.

B.

Beleeving. See faith. What blessednes is promised in the Gospel. 110.

C.

Tender Consciences not to bee wounded. 153.

D.

Many kindes of Despaire, 68. to 71.

Why fewer despaire, then presume of salvation in this life. 70

E.

Exhortations to Christian duties are precepts. 8

F.

The true definition of a saving faith propounded, 96. and expounded, 98. to 113.

The causes of faith. The efficient cause. 100. 103. 113. The materiall 101. 113. The formall. 102. 113. The finall. 110. 113. The moving 100. 101. The instrumentall. 206. to 212.

The ground or foundation of it. 111. to 114. The object of a saving faith. 109. The subiect or place in the soule where it is, 60. 126.

Faith in Christ doth save. 108. How it saues. 195. to 198. Why it saues. 198. How wee may be perswaded it will save. 176

Onely faith in Christ is the condition of the Gospell. 32. 147. 150.

The act of faith by which wee are iustified, is trusting in Christ. 102. 130, 131. 132. 102. to 109. What is trusting in Christ. 102. 103. Trusting in Christ is faith. 117. It is commanded 117. It is accepted of God to salvation. 108. It is more then beleeving the truth of Gods Word. 118. It goes before the assurance of salvation. 145. to 148.

Men are prepared to beleeue in Christ. 219. How they are prepared. 220. Legall preparations. 220. to 224. Evangelicall 224. All men are not prepared in like measure. 236. Begunne repentance is a preparation to faith in Christ. Proved by five Reasons. 233. 264. Cleered by 6. obiections answered. 264. to 288. How farre repentance is begunne before faith in Christ. 230. to 233. 289. to 292. The use of it. 288.

A saving faith is lively to bring forth many holy fruits. 296. What the fruits be. 297. to 310. How it becomes so effectuall. 310. 311. The uses of it. 311.

A saving faith brings comforts to the soule. 319. What the particular comforts be. 320. The meanes by which it becomes so comfortable. 325. Why Christians should labour for the comforts of faith. 326. How they should use the meanes to attain the comforts of faith. 328. It assures us of the efficacie of the Gospel in us. 45. that Christ is in us. 47. Of our salva-

The Table.

ſalvation. 323. 142, &c. *It never failes.* 12. 16. 22. 23. *It continues after this life.* 37.

Euery one hath not a ſaving faith, 14. 16. *few haue it.* 15 *Euery faith is not a ſaving faith,* 11. *to* 14. *only truſt in Chriſt is.* 102. *to* 109. 130. *to* 132.

No grace of God is ſo excellent for our uſe as a ſaving faith. 32. *to* 39. *none ſo neceſſary as it.* 39. *to* 42. *No grace is acceptable without it.* 275.

It is the duty of Chriſtians to try their faith, proued by 12. *Reaſons.* 6. *to* 52. *cleared by anſwering* 7. *obiections.* 52. *to* 89.

The definition of a ſaving faith giuen by ſome Lutherans, confuted by fiue Arguments, and their chiefe reaſons anſwered. 138 *to* 172. *Faith (as it iuſtifies us) is not aſſurance of ſalvation. ibid. The uſes of it.* 172.

Aſſurance of ſalvation is an effect of faith, 142. *to* 145. *it doth not preſently follow faith in all Chriſtians.* 149. *we muſt truſt in Chriſt, before we can be aſſured of our ſalvation.* 145. *to* 148. 150.

The Definition of a ſaving faith, according to the Church of Rome. 115. *confuted by two reaſons,* 117. *to* 125 *and their chiefe Arguments anſwered.* 129. *to* 137.

A ſaving faith is not onely an aſſent to the truth of the Word. ibid. 117.

All the faith which the Church of Rome requires to ſalvation, is, that Catholikes aſſent to the truth of the Word. 116.

We muſt ſtrengthen our faith. 334. *We may.* 344. *Reaſons why.* 335. *Meanes whereby.* 340.

G.

Chriſtians muſt try their graces. 30. *The Goſpell is the ground or warrant of faith in Chriſt.* 111.

I.

Iuſtification. See faith.

K.

Knowing Chriſt, put for beleeuing in Chriſt. 164.

L.

Loue is a fruit of faith. 304. *Wee muſt try it.* 31.

M.

Miracles were done to confirme our faith in Chriſt, as well as our beleefe of the Goſpell. 134. 135.

P.

Carnall profeſſers muſt not be nouzled up in preſumption of their ſalvation. 156. 157. *It is not enough to ſalvation, to come of religious Parents.* 56

R.

Repentance is begun, before faith in Chriſt. 106. *We muſt try it.* 31.

S.

All men ſhal not be ſaued. 16. *All true beleeuers ſhall certainly be ſaued in the end and euent.* 168. *wherein the certainty of ſalvation depends* 169

T.

God tryes our faith. 17. *Satan tryes it.* 29. *Heretiques try it.* 26.

Texts

Texts of Scripture alledged, and in part expounded by occasion.

	Fol.		Fol.
Matth. 21. 32.	238	whole Preface.	
Luk. 18, 8.	15	Gal. 2. 20.	277
Ioh. 5. 43.	44	Ephes. 6. 16.	40
20. 31.	133	Philip. 1. 25.	166
Act. 15. 9.	267	2. Tim. 1. 12.	162
Rom. 4. 30.	130	2. 25.	248
8. 38.	162	Heb. 10. 22.	165
14. 23.	265	11. 1, 3.	125
1. Cor. 11. 28.	10	11. 6.	273
13. 13.	35	1. Pet. 3. 15.	24
2. Cor. 5. pag. 7. and in the		1. Ioh. 4. 16.	163

Faults escaped.

p. for page: l. for line: r. for reade.

PAge 8. lin. 18. after command, put *them*. p. 43. l. 5. for *whereas*, reade namely because. p. 86. l. 18. for *our* r. their. p. 106. l. 17. for *seeing*, r. seeing. p. 113. l. 17. for thereof, r of a saving faith. p. 139. l. 18. after *former*, put the former. p. 140. l. 2. put out *as*. p. 176. l. 16. for *sinners*, r. sinner. & l. 17 for *sinnes*, r. sinners. p. 180. l. 21. for *they*, r. you, & l. 23. for *their*, r. your. p. 181. l. 14. put out & p. 219. l. ult. for 5. r. 6. p. 237. l. 22. for *me*, r. upon. p. 241. l. 3. for *that*, r. the. p. 251. l. 11. for *where*, r. whence. p. 253. l. 20. for *proffer*, r. professe. p. 255. l. 15. for *only* reade duely. p. 259. l. 13. after *whereas*, put in before. p. 262. l. 25. put out *were*. p. 266. l. 6. for *then*, r. there. p. 276. l. 2. for *to*, r. of: & l. 3. for *unacceptable*, r. acceptable. p. 293. l. 21. put out *that*. p. 308. l. 20. for *in*, r. to. p. 327. l. 4. for *Daniel*, r. *David*. p. 332. l. 16. put out *that*.